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I.M. Inv.

Reed & Bissell So.

I AM BLACKENED ! BUT I AM BEAUTIFUL FAIR AS THE MOON,
BRIGHT AS THE SUN. TERRIBLE AS AN ARMY SET IN ARRAY.

Solomons Canticle 14.VI.9.

NEW-YORK :
PUBLISHED BY W.H. CREAGH.
1822.

THE
LAITY'S DIRECTORY

TO THE
CHURCH SERVICE,
FOR THE YEAR OF OUR LORD,
M,DCCC,XXII.

A TABLE OF MOVEABLE FEASTS.

Dominical Letter	F	Ascension Day, May 16
Epact	7	Whitsunday, May 26
Septuagesima	Feb. 3	Corpus Christi, June 6
Ash Wedn.	—20	Sund after Pentecost, 26
Easter Sunday	April 7	Advent Sunday. Dec. 1

REVISED AND CORRECTED BY THE REV. JOHN POWER,
Of St. Peter's Church.

NEW-YORK:

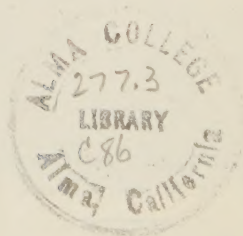
PUBLISHED BY WILLIAM H. CREAGH.

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1822.

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EXPLANATION.

A. *signifies* Apostle; Aps. Apostles; M. Martyr; MM. Martyrs; B. Bishop; C. Confessor; Dr. Doctor; V. Virgin; W. Widow; Ab. Abbot. Ev. Evangelist.

d. *signifies* double; sd. semidouble; gr. d. great double; *white, red, &c.* in Italic, denote the Colour of the Ornaments of the Day; Feria, is a day for which no Saint's Office is appointed. Com. *signifies* Commemoration. Festivals of Obligation are in Capitals.

As to the colours used in priestly Ornaments in the Church Service, the *white* is used on the Feasts of our Lord, of the B. Virgin, and of all the Saints who are not Martyrs. The *red* is used at Whitsuntide, on the Invention and Exaltation of the Cross, and on the Feasts of the Apostles and Martyrs. The *purple* or *violet*, which is the penitential colour, is used on all the Sundays and Ferias of Advent, and of the penitential time from Septuagesima till Easter; as also on Vigils, Ember-days, and Rogation-days, when the Office is of them. *Green* is used on all Sundays and Ferias from Trinity-Sunday to Advent exclusively, and from the Octave of the Epiphany to Septuagesima exclusively, whenever the Office is of the Sunday; but in the Paschal time the *white* is used. The *black* is used on Good-Friday, and in Masses of *Requiem* for the Dead, which may be said on any day, that is not a Sunday or a Double, except the Days from Palm-Sunday to Low-Sunday; and during the Octaves of the Epiphany, of Pentecost, and of Corpus Christi.

Paschal time begins on Holy Saturday, and continues to the first Vespers on the Eve of Trinity Sunday.

NOTICE.

The Laity's Directory is published this year *for the first time* in the United States of America. It is intended to accompany the Missal, with a view to facilitate the use of the same. Considerable pains have accordingly been taken to render it correct, as well in the Calendar, as in the general information it contains. The errors, it is hoped, are not many: such however as may exist of the kind, the spirit that reigns throughout this little work will suffice to shew and to satisfy the Catholic Public they have not been intentional.

A Table of Feasts to be observed by all the Catholics of the United States, according to the last regulations of the Holy See: as well those that continue in their full obligation, as those on which the precept of hearing Mass, and resting from servile work, is dispensed with, which, nevertheless, are to be considered as Feasts of great devotion. The days of obligation, in the following Table are in Capital letters.

ALL THE LORD'S DAYS THROUGHOUT THE YEAR.

<i>January.</i>		<i>May.</i>	
1. CIRCUMCISION.		1. St. Philip and t.	
6. EPIPHANY.		James.	
<i>February.</i>		2. Finding of the Cross.	
2. Purification.		<i>June.</i>	
24. St. Matthias.		24. Nativity of John the	
<i>March.</i>		Baptist.	
19. St. Josep.		29. St. Peter and St	
25. ANNUNCIATION.		Paul.	

TABLE OF FEASTS.

<i>July.</i>	<i>October.</i>
25. St. James,	28. St. Simon and St. Jude
26. St. Ann.	<i>November.</i>
<i>August.</i>	1. ALL-SAINTS.
10. St. Lawrence.	30 St. Andrew.
15. ASSUMPTION.	<i>December.</i>
24 St. Bartholomew.	8. Conception.
<i>September.</i>	21. St. Thomas.
8. Nativity of the B. Vir-	25. CHRISTMAS-DAY
gin.	26 St. Stephen.
21. St. Matthew.	27. St. John.
29. St. Michael.	28. Holy Innocents.

MOVEABLE FEASTS.

EASTER-MONDAY, Easter Tuesday, ASCENSION-DAY, Whitsunmonday, Whitsuntuesday, CORPUS-CHRISTI, &c.

FASTING-DAYS.*

1. The 40 days of Lent. 2. The Emberday, at the four seasons being the *Wednesday, Friday and Saturday* of the first week of Lent; of Whitsunweek: of the third week in *September*; and of the third week in Advent. 3. The Wednesdays and Fridays of all the four weeks in Advent. 4. The Vigils or Eves of Whitsunday; of the Saints Peter and Paul; of the Assumption of the B. V. of All-Saints, and of Christmas-day. N. B. Any fasting-day, which falls on Sunday is kept on the preceding Saturday.

Abstinence days are:—The Sundays in Lent. 2. The three Rogation days. 3. St. Mark's unless it fall in Easter week. 4. The Fridays and Saturdays out of Lent, excepting the Saturdays between Christmas and Candlemas; and the Ember weeks or such as happen to be Vigils.

* All Days in Lent except Sundays.



LAITY'S DIRECTORY,

FOR THE YEAR 1822.

JANUARY XXXI DAYS.

- 1 Tuesday CIRCUMCISION of OUR LORD, d. of 2nd. class, *white*, Vespers of it, com. of St. Step.
- 2 Wednesday, Octave of St. Stephen, d. *red*.
- 3 Thursday, Octave of St. John, A. d. *white*.
- 4 Friday, Octave of Holy Innocents, d. *red*.
- 5 Saturday, Vigil of the Epiphany, sd. *white*.
- 6 Sunday, vacant, EPIPHANY of OUR LORD, d. of 1st cl. with an Oct. *white*, Vesp. of the Feast
THE INDULGENCE ENDS.
- 7 Monday of the Octave, sd. *white*.
- 8 Tuesday of the Octave, sd. *white*.
- 9 Wednesday of the Octave, sd. *white*.
- 10 Thursday, do. sd. In 2d. Vesp. com. St. Hyginus, M. P. *white*.
- 11 Friday, of the Octave, com. of St. Hyginus, *white*.
- 12 Saturday of the Oct. Vesp. of the oct. as 1st Vesp.
- 13 Sunday, 1st after Epiphany, vacant, Octave of the Epiphany, gr. d. Mass proper, In 2d. Vesp. com. St. Hilary and St. Felix, M. *red*.
- 14 Monday, St. Hilary, C. & B. sd. *white*.
- 15 Tuesday, St. Paul, first Hermit, d. *white*.
- 16 Wednesday, St. Marcellus, P. M. sd. *red*.
- 17 Thursday, St. Anthony, Ab. d. *white*.
- 18 Friday, St. Peter's chair at Rome, gr. d. *white*.
- 19 Saturday, St. Canutius, M. sd. *red*.
- 20 Sunday, 2d. after Epiphany. The holy name of JESUS, d. of 2d. cl. *white*, Vespers of the Feast, com. of St. Agnes, and of the Sunday.

- 21 Monday, St. Agnes, V. & M. d. *red*.
22 Tuesday, St. Vincent & Anastasius, M. M. sd. *red*.
23 Wednes. St. Raymond, de Peignafort. C. sd. *white*.
24 Thursday, St. Timothy, M. B. sd. *red*.
25 Friday, Con. of St. Paul, A. gr. d. *white*. Com.
of St. Peter, in lauds and Mass.
26 Saturday, St. Polycarp, sd. *red*.
27 Sunday, 3d. after Epiphany, St. John Chrysostom,
B. C. and Dr. d. *white*, com. of the Sunday. In
2d. Vesper of him to the little chapter, then of
the following, com. of the preceding, and of the
Sunday, and of St. Agnes a second time.
28 Monday, S. S. Fabian & Sebastian, M. M. trans-
ferred from 20th of this month, d. *red*.
29 Tuesday, St. Francis of Sales, B. C. d. *white*.
30 Wednesday, St. Martina, V. M. sd. *red*.
31 Thursday, St. Peter Nolascan, C. d. *white*.

FEBRUARY XXVIII DAYS.

- 1 Friday, St. Ignatius, B. M. *red*.
 - 2 Saturday, Candlemas-day, or F. of the Purification of the B. V. d. of 2d. cl. Feast of Devotion ; *white*. N.B. flesh meat not allowed after this day, on Saturdays, until Christmas next.
 - 3 Septuagesima-Sunday, *purple*. Vespers of the following, com. of the Sunday.
 - 4 Monday, St. Andrew Corsini, B. C. d. *white*.
 - 5 Tuesday, St. Agatha, V. M. d. *red*.
 - 6 Wednesday, St. Dorothy, V. M. simple. *red*.
 - 7 Thursday, St. Romuald, Ab. C. d. *white*.
 - 8 Friday, St. John de Matha, C. d. *white*.
 - 9 Saturday, Office of the con. B. V. M. *white*.
 - 10 Sexagesima-Sunday, *purple*. Vespers of the following, com. of the Sunday.
 - 11 Monday, St. Scholastica, V. d. *white*. transferred from yesterday.
 - 12 Tuesday, Feria, *purple*.
 - 13 Wednesday, do.
 - 14 Thursday, Office of Holy Sacrament, sd. *white*.
 - 15 Friday, S.S. Faustinus & Jovita, M. M. simple, *red*.
 - 16 Saturday, Office of the con. B. V. M. sd. *white*.
 - 17 Quinquagesima-Sunday, *purple*. Vespers of it, com. of the following.
 - 18 Monday, St. Simeon, B. M. simple, *red*.
 - 19 Tuesday, Feria, *purple*.
 - 20 Ash-Wednesday, *purple*, Fast.
N. B. The *Fast* of Lent to be continued until Easter, on all days but Sundays.
 - 21 Thursday, Feria *purple*.
 - 22 Friday, St. Peter's Chair at Antioch, gr. d. *white*.
 - 23 Saturday, Feria, *purple*.
- THE INDULGENCE BEGINS.
- 24 Sunday, 1st of Lent, *purple*. Vespers of the following, com. of the Sunday.
 - 25 Monday, St. Mathias, A. d. 2nd. class, *red*.
 - 26 Tuesday, Feria, *purple*.
 - 27 Wednesday, do. Ember-day, *purple*.
 - 28 Thursday, do. *purple*.

- 1 Friday, Feria, *purple*, Ember-day.
- 2 Saturday, do. do. do.
- 3 Sunday, 2d of Lent, *purple*. Vespers of it, *com.* of the following, and of St. Lucius, B. & M.

THE INDULGENCE ENDS.
- 4 Monday, St. Casimir, C. sd. *white*.
- 5 Tuesday, Feria, *purple*.
- 6 Wednesday, do. do.
- 7 Thursday, St. Thomas of Aquin, C. & Dr. d. *white*.
- 8 Friday, St. John of God, C. d. *white*.
- 9 Saturday, St. Frances of Rome, W. d. *white*,
- 10 Sun. 3d. of Lent, *purple*, Vesp. of it. *com.* the foll.
- 11 Monday, Forty Martyrs, sd. *red*.
- 12 Tuesday, St. Gregory the great, B. Dr. d. *white*
- 13 Wednesday, Feria, *purple*.
- 14 Thursday, do. do.
- 15 Friday, do. do.
- 16 Saturday, do. do.
- 17 Sunday, 4th of Lent, *purple*. Vesp. of it, *com.* fol.
- 18 Mond. St. Patrick, B. C. sd. *white*, trans. from 17th
- 19 Tuesday, St. Joseph, C. d. 2nd. class, *white*.
- 20 Wednesday, Feria, *purple*.
- 21 Thursday, St. Benedict, Ab. d. *white*.
- 22 Friday, Feria, *purple*.
- 23 Saturday, do. do.
- 24 Passion-Sunday, *purple*. Vespers of the following, *com.* of the Sunday.
- 25 Monday, ANNUNCIATION of the B. V. d. 2nd. class, Feast of obligation, *white*, Vespers of it.
- 26 Tuesday, Feria, *purple*.
- 27 Wednesday, do. do.
- 28 Thursday, do. do.
- 29 Friday, The sorrows of the B. V. gr. d. *white*.
- 30 Saturday, Feria, *purple*.

THE INDULGENCE BEGINS.
- 31 Palm-Sunday, *purple*, Vespers of it.

- 1 Monday, Feria, *purple*.
- 2 Tuesday, do. *do*.
- 3 Wednesday, do. *do*. In the evening Tenebræ.
- 4 Maunday Thursday, d. of 1st cl. *white*. In the afternoon Tenebræ, *purple*. F. of D.
- 5 Good-Friday, d. of 1st cl. *black*. In the afternoon Tenebræ, *purple*. F. of D.
- 6 Holy Saturday, d. of 1st cl. *white*. after complin *Regina Cæli*. F. of D.
- 7 Easter Sunday, d. of 1st cl. with an octave, *white*. Vesp. of the Feast.
- 8 EASTER-MONDAY, d. of 1st cl. *white*. Feast of obligation, Vesp. of the Feast.
- 9 Easter-Tuesday, d. of 1st cl. *white*. Feast of devotion, Vesp. of it.
- 10 Wednesday, Of the Octave, sd. *white*.
- 11 Thursday, do. sd. *do*.
- 12 Friday, do. sd. *do*.
- 13 Saturday, do. sd. *do*.
- 14 LOW-SUNDAY, d. *white*. Vesp. of it, com. of the following.

THE INDULGENCE ENDS.

- 15 Monday, St. Francis of *Paul* C. d. transferred from the 2d of the present month, *white*.
- 16 Tuesday, St. Isidore, B. Dr. d. *white* transferred from the 4th of the present month.
- 17 Wednesday, St. Vincent of *Ferera*, C. d. *white* transferred from the 5th inst.
- 18 Thursday, St. Leo, P. and C. d. *white*, transferred from the 11th inst.
- 19 Friday, St. Hermenegild, M. sd. *red*. transferred from the 13th inst.
- 20 Saturday, Office of the Conception, B. V. M. *white*.
- 21 Sunday, 2d after Easter, St. Anselm, B. Dr. d. *white*, Vesp. of it. com. of Sunday and following.
- 22 Monday, SS. Soter and Caius, BB. MM. sd. *red*.
- 23 Tuesday, St. George, M. sd. *red*.

- 24 Wednesday, St. Fidelis, of *S. maringa*, M. d. *red.*
 25 Thursday, St. Mark, Ev. F. D. d. 2d cl. *red.* Litanies, abstinence.
 26 Friday, SS. Cletus & Marcellus BB. MM. sd. *red.*
 27 Saturday, Of the conception of the B. V. M. *white.*
 28 Sunday, 3d after Easter, sd. *white.* Vesp. of the following, com. of Sunday.
 29 Monday, St. Peter, M. d. *red.*
 30 Tuesday, St. Catharine of Sien, V. d. *white.*

 MAY XXXI DAYS.

- 1 Wednesday, SS. Philip and James, A. d. 2d. cl. *red.*
 2 Thursday, St. Athanaseus, B. Dr. d. *white.*
 3 Friday, Finding of the Cross, d. 2d cl. *red.*
 4 Saturday, St. Monica, W. d. *white.*
 5 Sunday, 4th after Easter, St. Pius, V. B. & C. *white.* Vesp. of the following com. Sunday
 6 Monday St. John, before the Latin Gate, gr. d. *red.*
 7 Tuesday, St. Stanislaus, B. M. d. *red.*
 8 Wednesday, Apparition, of St. Michael, Archangel. gr. d. *white.*
 9 Thursday, St. Gregory, *Nazian*, B. Dr. d. *white.*
 10 Friday, St. Antoninus, B. C. sd. *white.*
 11 Saturday, Of our Lady, *white.*
 12 Sunday, 5th after Easter, sd. *white.* Vesp. of it, com. of the following.
 13 Monday, Rogation day, Litanies, abstinence, SS. Nereus, Achilleus, &c. MM. sd. transferred from the 12th *red.*
 14 Tuesday, Rogation day, Litanies, Abstinence, St. Boniface, M. simple, *red.*
 15 Wednesday, Rogation day, Litanies, Abstinence, Vigil of the Ascension, *white.*

MAY XXXI DAYS.

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- 16 Thursday, ASCENSION-DAY, d. of the 1st cl. with an Octave, *white*, Feast of obligation, Vesp. of the Feast.
 - 17 Friday, St. Pascalis Baylon, C. *white*.
 - 18 Saturday, St. Venantius, M. d. *red*.
 - 19 Sunday, within the Octave of the Ascension, St. Peter *Celestine*, B. C. d. *white*. 2d vesp. of it, com. of Sund. of the following, & of the Octave.
 - 20 Monday, St. Bernardinus, C. sd. *white*.
 - 21 Tuesday, Of the Octave, sd. *white*, Mass of the Day.
 - 22 Wednesday, Of the Octave, sd. *white*, Mass of the Day.
 - 23 Thursday, The Octave of the Ascension, gr. d. *white*.
 - 24 Friday, St. Ubaldus, B. C. sd. from the 16th of this month, *white*.
 - 25 Saturday, Vigil of Pentecost or Whitsun-eve, sd. *white*. (A Fast day.)
- THE INDULGENCE BEGINS.
- 26 Whit-Sunday, d. of 1st cl. with an Octave, *red*. Vesp. of the Feast.
 - 27 Monday, Of the Octave, d. of 1st cl. (Feast of Obligation,) *red*.
 - 28 Tuesday, Of the Octave, d. 1st cl. (Feast of Devotion,) *red*.
 - 29 Wednesday, Ember-day, *Fast*. Of the Octave, sd. *red*.
 - 30 Thursday, Of the Octave, sd. *red*.
 - 31 Friday, Ember-Day, *Fast*, Of the Octave, sd. *red*.

JUNE XXX. DAYS.

- 1 Saturday, Ember-Day, *Fast*, of the Octave, sd. *red*.

PASCHAL TIME ENDS.

- 2 Trinity Sunday, d. 2d cl. *white*. Vesp. of it, com. of the following and Sunday, Salve Regina.

- 3 Monday, St. Philip *Nereus*, C. d. *white*, transferred from 26th of May.
 - 4 Tuesday, St. Francis Caracciolo, C. d. *white*.
 - 5 Wednesday, St. Mary Magdalene of Pazzi, V. sd.
 - 6 transferred from 25th of May.
Thursday, CORPUS CHRISTI, d. 1st cl. with an Oct. *white*. Vesp. of it, (Feast of Obligation.)
 - 7 Friday, Of the Octave, sd. *white*.
 - 8 Saturday, Of the Octave, sd. *white*.
 - 9 Sunday, within the Octave and 2d after Pentecost, sd. *white*. Vesp. of it, com. of the Octave.
 - 10 Monday, Of the Octave, sd. *white*.
 - 11 Tuesday, St. Barnabas, A. gr. d. com. of the Octave, *red*.
 - 12 Wednesday, St. John of *Facundo*, C. d. *white*.
 - 13 Thursday, The Octave day of Corpus Christi, gr. d. *white*.
- THE INDULGENCE ENDS.
- 14 Friday, The feast of the heart of Jesus, gr. d. *white*.
 - 15 Saturday, St. Anthony of Padua, C. d. *white*. transferred from 13th instant.
 - 16 Sunday 3d after Pentecost, sd. *green*. Vesp. of the following com. Sunday.
 - 17 Monday, St. Basil the great, C. B. D. d. *white*. transferred from 14th instant.
 - 18 Tuesday, St. Margaret, W. sd. *white*. transferred from 10th instant.
 - 19 Wednesday, St. Juliana of *Falcon*, V. sd. *white*.
 - 20 Thursday, The office of the most Holy Sac. sd. *white*.
 - 21 Friday, St. FERIA, *green*.
 - 22 Saturday, Vigil or Eve of St. John Baptist, *purple*.
 - 23 Sunday, 4th after Pentecost, sd. *green*. Vesp. of the following without com.
 - 24 Monday, Nativity of St. John Baptist, d. 1st cl. with an Octave, *white*.
 - 25 Tuesday, St. William, Ab. d. *white*

- 26 Wednesday, SS. John and Paul, MM. d. *red*
 27 Thursday, Of the Octave, sd. *white*.
 28 Friday, Vigil *Fast*, St. Leo, P. C. sd. *white*.
 THE INDULGENCE BEGINS.
 29 Saturday, S. S. Peter and Paul, A. d. 1st cl. Feast
 of Devotion, *red*.
 30 Sunday, 5th after Pentecost, commemoration of
 St. Paul, A. d. *red*. Vesp. from the little chapter
 of the following, com. of A.
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JULY XXXI DAYS.

- 1 Monday, The Octave day of St. John Baptist d.
 white.
 2 Tuesday, The visitation of the B. V. M. gr. d.
 green. (Feast of Devotion.)
 3 Wednesday, Of the Octave of the Apostle, sd. *red*.
 4 Thursday, do. do. do
 5 Friday, do. do. do.
 6 Saturday, The Octave day of the Apostle, d. *red*.
 THE INDULGENCE ENDS.
 7 Sunday, 6th after Pentecost, sd. *green* Vesp of it,
 com of the following.
 8 Monday, St. Elizabeth, W. sd. *white*.
 9 Tuesday, Feria, *green*.
 10 Wednesday, Seven Brothers MM. sd. *red*.
 11 Thursday, The office of the Holy Sacrament, sd.
 white.
 12 Friday St. John Gualbert Ab. d. *white*.
 13 Saturday, The office of the Convers. of the B. V.
 M. sd. *white*.
 14 Sunday, 7th after Pentecost, St. Bonaventure, B.
 Dr. d. *white*, Vesp. of it, com. Sunday and fol-
 lowing.
 15 Monday, St. Henry, C. sd. *white*.
 16 Tuesday, Our Lady of Mount Carmel, gr. d.
 white. (Feast of Devotion.)

- 17 Wednesday, St. Alexius, C. com. of Symphōrosa, &c. sd. *white*.
 18 Thursday, St. Camillus, C. d. *white*.
 19 Friday, St. Vincent a Paulo, C. d. *white*.
 20 Saturday, St. Jerome Emelian, C. d. *white*.
 21 Sund. 8th after Pentecost, sd. *green*. Vesp. of it.
 22 Monday, St. Mary Magdalene, d. *white*.
 23 Tuesday, St. Appollinaris, B. M. d. *red*.
 24 Wednesday, Vigil of St. James, *purple*.
 25 Thursday, St. James, A. d. 2d cl. *red*.
 26 Friday, St. Ann, Mother of the B. V. gr. d. *white*.
 27 Saturday, The office of the con. of B. V. M. sd. *white*.
 28 Sunday, 9th after Pentecost, sd. *green*. Vesp. of it, com. of the following and of SS. Felix, &c.
 29 Monday St. Martha, V. sd. *white*.
 30 Tuesday, SS. Nazarius and companions, MM. sd. *red*. transferred from 20th instant.
 31 Wednesday, St. Ignatius, C. d. (In the state of Maryland, d. 1st cl. with Octave, *white*).

 AUGUST XXXI DAYS.

- 1 Thursday, St. Peter's Chains, gr. d. *white*.
 2 Friday, St. Stephen, P. M. simple, *red*.
 3 Saturday, Finding of St. Stephen, Proto M. sd. *red*. (In the state of Maryland on this 9th preceding day of the Octave of St. Ignatius.)
 4 Sunday, 10th after Pentecost, and 1st of August, St. Dominick, C. d. *white*. Vesp. of following, com. of the preceding and Sunday
 5 Monday, Our Lady ad Nives, gr. d. *white*. (Feast. of devotion.)
 6 Tuesday, The transfiguration of our Lord, gr. d. *white*. (Feast of devotion.)
 7 Wednesday, St. Cajetan, C. d. *white*.
 8 Thursday, SS. Cyriacus and companions, MM. sd. *red*.

- 9 Friday, Vigil of St. Lawrence, *purple*.
 10 Saturday, St. Lawrence, M. d. 2d cl. with Octave.
red.
 11 Sunday, 11th after Pentecost, and 2d of August,
 sd. vesp. of the following com. of Sunday, and Oc-
 tave, *red*
 12 Monday, St. Clare, V. d. *white*.
 13 Tuesday, Of the Octave, sd. *red*.
 14 Wednesday, The Vigil of the Assumption, *Fast-*
day, purple.

THE INDULGENCE BEGINS.

- 15 Thursday, ASSUMPTION of the B. V. M. d. of
 1st cl. with Octave, *white*. (Feast of Obligation.)
 Vesp. of it, com. of following.
 16 Friday, St. Hyacinth, C. d. *white*.
 17 Saturday, Octave day of St. Lawrence, d. *red*.
 18 Sunday, 12th after Pentecost and 3d of August,
 St. Joachim, Father of the B. V. Mary, C. gr. d.
white. vesp. of him, com. Sunday and Octave.
 19 Monday, Of the Octave, Assumption sd. *white*.
 20 Tuesday, St. Bernard, Ab. d. *white*.
 21 Wednesday. St. Joan. Frs. *de Chantal* W. d. *white*.
 22 Thursday, Octave day of Assumption d. *white*

THE INDULGENCE ENDS

- 23 Friday, Vigil St. Philip *Benetius*, C. d. *white*.
 24 Saturday, St. Bartholomew, A. d. 2nd. cl. *red*.
 25 Sunday, 13th after Pentecost and 4th August, sd.
green, Vesp. of it, com. of St. Lewis.
 26 Monday, St. Lewis, king of France, C. sd. *white*
 27 Tuesday, St. Joseph Calasanctius, C. d. *white*.
 28 Wednesday, St. Augustine, B. Dr. d. *white*.
 29 Thursday, Decollation of St. John Baptist, gr. d.
red.
 30 Friday, St. Rose of Lima, V. d. *white*.
 31 Saturday, St. Raymond Nonnatus, C. d. *white*.

- 1 Sunday, 14th after Pentecost, and 1st Sept. *sd.*
green. In vesp. com. of the following.
- 2 Monday, St Stephen, C. *sd. white.*
- 3 Tuesday, Feria, *green.*
- 4 Wednesday, do. *do.*
- 5 Thursday, St. Lawrence Justinian, C. *sd.*
- 6 Friday, Feria, *green.*
- 7 Saturday, Of our Lady, *white.*
- 8 Sunday, 15th after Pentecost, and 2d of Sept. Na-
tivity of the B. V. M. d 2d cl. with Octave, *white.*
vesp. of the Feast, com. Sunday and St. Gorgo-
ninus, (Feast of devotion.)
- 9 Monday, Of the Octave, *sd. white.*
- 10 Tuesday, St. Nicholas Tolent, C. d. *white.*
- 11 Wednesday, Of the Octave, *sd. white.*
- 12 Thursday, do. *sd. do.*
- 13 Friday, do. *sd. do.*
- 14 Saturday, Exaltation of the cross, gr. d. *red.*
- 15 Sunday, 16th after Pentecost, and 3rd. Septemb.
Feast of the Holy Name of Mary, gr. d. *white.*
Vespers of the day, com. Sunday, and the follow-
ing, and of S.S. Euphemia, &c.
- 16 Monday, S. S. Cornelius & Cyprian, M.M. *sd. red.*
- 17 Tuesday, The Stigmata of St. Francis, d. *white.*
- 18 Wednesday, Ember-day, *Fast.* St. Joseph a Cu-
pertino, C. d. *white.*
- 19 Thursday, S. S. Januarius, &c. M.M. d. *red.*
- 20 Friday, Ember-day, *Fast.* S.S. Eustachius, & co.
M. M. d. *red.*
- 21 Saturday, Ember-day, *Fast.* St. Matthew, A. &
Evangelist, d. 2nd. cl. *red.*
- 22 Sunday, 17th. after Pentecost, & 4th. Sept. Feast
of the seven dolours of the B. V. M. gr. d. *white.*
Vespers of it, com. of following, and Sunday.
- 23 Monday, St. Linus, B. M. *sd. red.*
- 24 Tuesday, Our Lady of Mercy, gr. d. *white.*
- 25 Wednesday, St. Thomas of Villanova, C. d. *white.*
transferred from 22nd. instant.
- 26 The Office of the most Holy Sacrament, *sd. white.*

27 Friday, S. S. Cosmas & Damian, M. M. sd. *red*

28 Saturday, St. Wenceslaus, M. sd. *red*.

THE INDULGENCE BEGINS.

29 Sunday, 18th. after Pentecost, and 1st. of Oct.

Michaelmas-day, d. 2nd. cl. *white*, Vespers of it, com. of the following, and Sunday.

30 Monday, St. Jerome, C. Dr. d. *white*.

OCTOBER XXXI DAYS.

1 Tuesday, St. Remigius, B. C. sd. ad libitum, *white*.

2 Wednesday, Our Guardian Angels, d. *white*.

3 Thursday, Office of the Holy Sacrament, sd. *white*.
as on the 26th. September.

4 Friday, St. Francis, C. d. *white*.

5 Saturday, Of our Lady, sd. *white*.

6 Sunday, 19th after Pentecost, and 2nd of October,
The Rosary of the B. V. gr. d. *white*. Vespers of
it, com. of following, and Sund & SS. Sergius, &c

THE INDULGENCE ENDS.

7 Mond. St. Bruno, C. d. *white*, transferred from 6th.

8 Tuesday, St. Birgit, W. d. *white*.

9 Wednesday, S. S. Denis, &c. M. M. sd. *red*.

10 Thursday, St. Francis of Borgia, C. sd. *white*.

11 Friday, Feria, *green*.

12 Saturday, Of our Lady, *white*.

13 Sunday, 20th after Pentecost, and 3rd of October,
sd. *green*. Vespers of the following, com. of Sund.

14 Monday, St. Calixtus, B. M. d. *red*.

15 Tuesday, St. Theresa, V. d. *white*.

16 Wed. St. Edward, C. sd. *white*, transfd. from 13th.

17 Thursday, St. Hedwiges, W. sd. *white*.

18 Friday, St. Luke, Ev. d. 2nd class, *red*.

19 Saturday, St. Peter of Alcantara, C. d. *white*.

20 Sunday, 21st after Pentecost, and 4th of October,
St. John Cantius, C. d. *white*. Vespers of him,
com. of Sunday, following, and S. S. Ursula, &c.

- 21 Monday, St. Hilarion, Ab. sd. *white*.
 22 Tuesday, Feria, *green*.
 23 Wednesday, do. do.
 24 Thursday, The office of the Holy Sacr. sd. *white*.
 25 Friday, S. S. Chrysanthus & Darias, MM simp. *red*.
 26 Saturday, Vigil of S. S. Simon and Jude, *purple*.
 27 Sunday, 22nd. after Pentecost, and 5th of Oct. sd. *green*. Vespers of the following, without com.
 28 Monday, S. S. Simon and Jude, A. d. 2nd. cl. *red*.
 29 Tuesday, Feria, *green*.
 30 Wednesday, do. do.
 31 Thursday, Vigil of All-Saints, *Fast. purple*.

THE INDULGENCE BEGINS.

NOVEMBER XXX DAYS.

- 1 Friday, ALL SAINTS, d. 1 cl. with an octave, *white*. Vespers of the Feast, after which Vespers for the dead, *black*. Feast of obligation.
 2 Saturday, All-Souls, *black*.
 3 Sunday, 23rd after Pentecost, and 1st of Novemb. sd. *white*. Vespers of following, com. of Sunday, oct. and S.S. Vitalis and Agricola, M.M.
 4 Monday, St. Charles, B. and C. d. *white*.
 5 Tuesday, Of the Octave, sd. *white*.
 6 Wednesday, do. do.
 7 Thursday, do. do.
 8 Friday, Octave-day of All-Saints, d. *white*.
 THE INDULGENCE ENDS.
 9 Saturday, The dedication of St. John Lateran, d. *white*. N.B. The 2nd Sunday of Novem. together with the succeeding one is omitted this year.
 10 Sunday, 24th. after Pent. and 3rd Nov. sd. *green*. Vespers of the following, com. of the preceding, and St. Mena, M.
 11 Monday, St. Martin, B. C. d. *white*.
 12 Tuesday, St. Martin, P. M. sd. *red*.
 13 Wednesday, St. Didacus, C. sd. *white*.

- 14 Thursday, St. Andrew Avellinus, C. sd. from the 10th instant, *white*.
- 15 Friday, St. Gertrude, V. d. *white*.
- 16 Saturday, Of our Lady, *white*.
- 17 Sunday, 25th. after Pentecost, and 4th. of Nov. Vesp. of the following, com. of the preced. *green*.
- 18 Monday, Dedication of the church of S. S. Peter and Paul, d. *white*.
- 19 Tuesday, St. Elizabeth, W. d. *white*.
- 20 Wednesday, St. Felix *Valerius*, C. d. *white*.
- 21 Thursday, Presentation of the B. V. gr. d. *white*.
- 22 Friday, St. Cecily, V. M. d. *red*.
- 23 Saturday, St. Clement, P. M. d. *red*.
- 24 Last Sunday after Pentecost, and 5th. Nov. St. John of the Cross, d. *white*. Vesp. from the little chap. of the following, com. preced. and Sunday.
- 25 Monday, St. Catharine, V. M. d. *red*.
- 26 Tuesday, St. Gregory Thaumaturgus, C. P. sd. from the 17th inst. *white*.
- 27 Wednesday. Feria, *green*.
- 28 Thursday, Office of the Sacrament, sd. *white*.
- 29 Friday, Vigil of St. Andrew, *purple*.
- 30 Saturday, St. Andrew, A. d. 2nd. class, *red*.
Alma Redemptoris, M.



DECEMBER XXXI DAYS.

- 1 Sunday, 1st. of Advent, sd. *purple*. Vespers of the lay, com. of the following.
- 2 Monday, St. Bibiana, V. M. sd. *red*.
- 3 Tuesday, St. Francis Xavierius, C. d. *white*.
- 4 Wed. *Fast*. St. Peter Chrysologus, B. Dr. d. *white*.
- 5 Thursday, Feria, *purple*.
- 6 Friday, *Fast*. St. Nicholas, B. C. d. *white*.
- 7 Saturday, St. Ambrose, B. Dr. d. *white*.
- 8 Sunday, 2nd. Advent, sd. *purple*. Vespers of the following, com. of Sunday.

- 9 Monday, Conception of the B. V. M. d. 2nd class with Oct. *white*; transferred from yesterday.
- 10 Tuesday, Of the Octave, sd. *white*.
- 11 Wednesday, *Fast*. Damasus, B. C. sd. *white*.
- 12 Thursday, Of the Octave, sd. *white*.
- 13 Friday, *Fast*. St. Lucy, V. M. d. *red*.
- 14 Saturday, Of the Octave; sd. *white*.
- 15 Sunday, 3rd of Advent, 2nd. class, sd. *purple*.
Vespers of the day, com. of the Oct. & following.
- 16 Monday, St. Eusebius, B.M. sd. *red*.
- 17 Tuesday, *Feria*, *purple*.
- 18 Wednesday, Ember-day *Fast*, *purple*.
- 19 Thursday, *Feria*, *purple*.
- 20 Friday, Ember-day, *Fast*, *purple*.
- 21 Saturday, Ember-day, *Fast*, St. Thomas, A. d. 2nd class, *red*.
- 22 Sunday, 4th of Advent, 2nd class, sd. *purple*. Ves. of the day.
- 23 Monday, *Feria*, *purple*.
- 24 Tuesday, Vigil of the Nativity, *Fast*, *purple*.
- THE INDULGENCE BEGINS.
- 25 Wednesday, CHRISTMAS-DAY, d. of 1st class, with an Octave, *white*. In Ves. com. St. Stephen.
- 26 Thursday, St. Stephen, first Mart. d. 2nd. class, with Oct. *red*.
- 27 Friday, St. John, A. and Evan. d. 2nd class, with Oct. *white*.
- 28 Saturday, Holy-Innocents, d. 2nd. class, with Oct. *purple*. N.B. Flesh meat is allowed on all Saturdays between Christmas and Candlemas, or the 2nd of February.
- 29 Sunday within the Oct. of Christmas, sd. *white*.
- 30 Monday, St. Thomas, B. M. sd. *red*. transferred from yesterday.
- 31 Tuesday, St. Silvester, B. and C. d. *white*.

LAST END OF MAN.

In all your actions think of your last end, and never sin.

Death may soon surprize you :

Think well on't.

After Death you will have to undergo a rigorous
judgment :

Think well on't.

After judgment, the impenitent sinner will have Hell
for his portion :

Think well on't.

But the just man will for ever enjoy the delights of
Paradise.

Think well on't.



A

NEW-YEAR'S GIFT

FOR THE YEAR

1822.

THE following Discourse is the production of the late unfortunate W. B. Kirwan, who, a short time afterwards, abandoned his church, and apostatized from the faith, in the year 1787. It has been omitted in every edition of his Sermons hitherto printed; doubtless, because his family had no reason to be solicitous to promote its publicity; his fall must to them have been a subject of grief and humiliation: and they felt poignantly that it could not exalt his memory, since the talents and impressive truths it displays, are not more conspicuous than that deplorable frailty, which so soon afterwards induced himself to become a striking example of what he had therein so wisely and eloquently deprecated. The present is a literal reprint from a copy of it, published by Coghlan, at the author's desire, shortly after it was delivered. It is thought that the recollection of this Sermon, was what always kept him in awe after

his apostacy, and prevented his imitating those Priests, who, when they abandoned their Church, immediately set about reviling Catholicity in proof of their sincerity. This Discourse is presented as a New-Year's Gift in this year's Directory, to the Catholics of the United States, in the hope that it will be found equally interesting and instructive to them.

A
DISCOURSE
ON
RELIGIOUS INNOVATIONS,

DELIVERED BY THE
REV. WALTER BLAKE KIRWAN,

AT HIS EXCELLENCY THE NEAPOLITAN AMBASSADOR'S
CHAPEL, ON THE 20th MARCH, 1786.

“ If he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen and a publican.

Matt. xviii. 17.

My Friends,

THERE never, perhaps, was an age so liberal and tolerant as the present. Thanks to the influence of a mild and unprejudiced government, we enjoy the exercise of our religion in a peaceful security. The brand of fanatical sedition is extinct; and philanthropy, the first in the heavenly train of virtues, scatters with a full hand the blessings of universal amity and concord. Though the law as yet holds out against us some feeble terrors, we may compare them to weapons which the voice of peace has consigned to the worm and the rust, and have lost their power of mischief, from the wisdom and humanity

that distinguish the councils of an enlightened nation, and mark the character of a good and gracious Prince. We should entertain, therefore, the most grateful sense of the favours and indulgence we have already received; we should look forward with submission to a greater expansion of legislative bounty; and wait with resignation the auspicious, and, I hope, not far distant period, which, by an unlimited emancipation from a long and painful yoke, will restore us to all the rights of freemen. This, I believe, is the best and only line of conduct we should adopt. It is grounded on a principle of honour and loyalty. To vent the accents of complaint (to give it no harsher name) is imprudent, serves but to betray an intemperate spleen, and gives a sanction to those unmerited imputations we are so justly zealous to disclaim. Yet I remark, with a degree of concern, that the few restrictions we still labour under in this country, are sometimes canvassed with too much heat; not unfrequently with a little mixture of acrimony: such observations, indeed, are rare, I think they are improper; I am sure they are ungenerous and impolitic. In saying this, I believe I express the general sentiments of a faithful and submissive people. It would be foreign from my present purpose, to follow this idea any longer. When I mentioned the happy and very general liberality of opinion which prevailed at this day, the above reflection flowed as it were imperceptibly from me; but, in conformity with the words of my text, I meant only to guard you against the danger of being seduced by a specious name, which is made a stalking-horse to cover the most daring attack upon our holy religion. Yes, under the glare and liberality of sentiment, the most dangerous spirit of religious innovation is gone forth: it breathes in the midst of you. You will understand me, when I tell you, that it has rushed upon the public eye in a modern production, a monster hatched into life within the very precinct

of our sanctuary, rich only in the art of injuring the cause it professes to serve, and mutilating the creed it seems intended to defend.

My friends, the creed of your fathers has been handed down to you, through a course of near eighteen hundred years, unaltered and unimpaired; if (as the despicable sophistry of religious refinement would suggest) it has branched into too great a luxuriance, or contracted an excrescence, it is not my province, nor is it yours, to seize the pruning-knife, and hazard, by an unskilful operation, the vital principle of the trunk. Such experiments are dangerous and unwarrantable; but, when attempted by an obscure and insignificant witling, in the face of the united wisdom of past centuries, they call for a marked and pointed reprobation. I declare I would sooner venerate the errors of the Church, could any have crept into her practice, than by gratifying a miserable itch for scribbling, expose myself to the contempt of every wise and good man, who wishes to walk in the sure and trodden path of his fathers, and must prefer the respectable and hoary opinions of the earliest Christianity, to the presumptuous novelties laid down in a paltry and insidious pamphlet.

Believe me, my friends, the transition is easy, often rapid, from the spirit of reform to downright infidelity. Weak minds are quickly susceptible of impressions, especially when they come from authorities they have been taught to look up to with respect, and assent to with submission. Such impressions are always lasting, and too fatally lead to the most deplorable consequences. When once any practice of the Church is brought into contempt, it takes away from her weight; the prejudice is against her; and understandings, that have not been used to look beyond the surface of things, must thereby be laid open to every bolder insinuation that is levelled at her most sacred tenets. Admit even that an

established usage of the Church should require a reform, the spirit that guides her will dictate the mode and season proper for a retrenchment; but it lies not with any private member of her communion to erect himself into a censor, and controvert the wisdom, necessity, or propriety, of which she has hitherto thought proper to enjoin. Ye in what terms of sufficient indignation shall I speak of that profaneness, which has branded her ceremonies and discipline with the foul and opprobrious epithets of pageantry and abuse.

I believe, nay, I am confident, when I assert, that such ill-founded and scandalous reflections are received, even by those who dissent from us, by the thinking and informed part of the Church of England, with the utmost contempt for the person that utters them, with a perfect detestation of his perfidy. What! that a man who styles himself a Roman Catholic, should prune and pare his creed, until its original features are no longer distinguishable! that he should attempt to level, not the thin wall of separation, but the immense and impenetrable barrier which severs us, not only from the established code of worship, but from every other sect that has shot up in the wide field of Christianity.

Is this the boasted privilege of liberality of sentiment? Can it or ought it to give a colour to inconsistency? Does it possess the power of consolidating contradictory and opposite systems. Does liberality of sentiment tell us that doctrines old as the Gospel, venerable as truth, antiquity, and the faith of nations in every quarter of the globe can make them, may be frittered away in compliance with fashion; from pitiful purposes of vanity, the ostentation of a refined philosophy, or the little vulgar ambition of the lowest species of literary fame? Such a sentiment may be popular with the libertine, and draw a stare from the fool, but must be execrable with every individual of sound head, and unbiassed heart.

Were I convinced, my friends, that many abuses had crept into the vulgar practice of my Church, and that she had not the wisdom to discern, or the virtue to rescind them; were I convinced that she had departed in her discipline from primitive simplicity, and that her religious ceremonies were a cumbersome weight of unmeaning pageantry, the foetus of imagination, or the conception of folly, at that moment should I renounce all respect for every thing she teaches, utters, and approves. But were I bold enough to declare, that any earthly motive, whether to establish concord, or conciliate adverse opinions, could authorize me to make concessions in my creed, or that a surrender of any part of it was not a glaring sacrifice of the whole; did I assert the wondrous infallibility of the Church, to be no more than that certainty of truth arising from an ordinary co-operation; did I confess that any article of my belief hung heavy upon my mind, and demanded not my fullest assent; were I to pronounce the power vested in the See of Rome, not to be of divine institution, but simply a limited superintendence, revocable at the will of the community; did I seriously utter these assertions, or offer them to the public eye; I might still enter these doors, nay, dare to address you from this place; the form of an abjuration might be wanting to complete my infamy, it could not remove me further from your communion.

My friends, I fancy it is not necessary I should assure you that I have no partiality to subjects of this nature. With me it has ever been a settled opinion, that the most important end of instruction from the pulpit, is, to mend and reform the heart, to inspire a love of virtue, and a horror of vice; to paint the one in all the blaze of her native charms, the other in genuine colours of deformity. Such has been my invariable object since I have appeared amongst you; and such shall it ever be, whilst the illustrious personage who is charged with the dispen-

sation of the Church's authority shall think me worthy to announce the word. This is not the language of flattery, it is the language of submission. Heaven knows how much I lament that there should arise an emergency which calls upon me to depart from a favourite practice. But when the daring spirit of novelty presents itself to our view; when the most glaring apostacy from the sacred opinions of the Church, stalks with unhallowed strides, under the mask of a liberal reform: when the most flattering panegyrics are published on that impious stretch of despotism, which violates sanctuaries and pillages cloisters, tramples on the most sacred ties, and wantonly separates those whom God had brought together; when individuals of our own communion raise their voices in defence of such abominations, and betray the great cause of religion, with the anointed hand which should be employed to shield and protect it; when all true submission to the Church of Christ is no more, and is replaced by the pride of worldly wisdom, the rage of singularity, and the licentious liberty of thinking and writing; at this fatal hour, an hour big with the destiny of every thing which should be dear and valuable to a true believer; an hour from which we may perhaps date, in this country, a beginning mortification in the very vitals of our religion, it becomes the duty of every good shepherd to provide in time for the safety of his flock, to preserve his little sheep from the hovering contagion, to sound loud the alarm, to point out the wolf under the garment of the lamb, and boldly to stand forth the champion of that faith, which, at the awful hour of his ordination at the sacred foot of the altar, he solemnly pledged himself to defend. Such, I believe, is the duty of every true pastor. There are situations in which it is criminal in him to be silent. If ever there was a situation of that nature, it is the one I stand in at this moment. I am the guide of some of you, and responsible in a degree for the cr-

rors of all. I am bound, religiously bound, to point them out; I am bound to anticipate every shadow of danger; as a guardian of the truth, I am loudly called upon to deliver it to you as I have received it; I may experience obloquy and misrepresentation, but my reward is not here. On you, my friends, it is incumbent to treasure up these salutary admonitions; to guard "the faith that is in you" pure and unimpaired; and when the enemy appears, whether in the insinuating address of conversation, or in the borrowed plumage and glittering tinsel of written reflections, it is incumbent on you to take care that he find you awake, that he find you with the charters of your religion in your hands.

There is a point of general discipline in our Church, which is the subject of much comment; I mean that of performing the public service in Latin. Lest you should be misled by insinuations, that at first view might appear plausible, I shall hazard one or two observations. I wish, however, to avoid every discussion that savours of controversy, as I advance nothing in opposition to those who avowedly dissent from us. They stand upon fair ground, and are entitled to respect: provided we are good and virtuous citizens, I believe they are disposed to leave us in peaceable possession of our opinions. My object is only to lay open the perfidy, and combat the depravity of false brethren and licentious teachers; to guard you against the poison of those serpents that lurk in the shadow of our own altars; to warn you from the example of unnatural children, who attempt the peace of a venerable parent; children nursed in her bosom, fed with her milk, sheltered under her wings! Great God! one would think that an age of seventeen hundred years was entitled to some reverence and respect, and should make even the infirmities of decrepitude sacred. But to our Liturgy.

That of the Western Church has always been in Latin. The Church was planted in the west, whilst

subject to the laws and arms of the Roman Empire. The language of that Empire survived its fall, and is to this day the most universally understood through all Europe. There is no individual of decent education ignorant of it, and in many parts of the Continent it is familiar even to the peasantry, such as Hungary, Bohemia, Poland, &c. Yet, as the case is not general, to obviate that inconvenience, the Liturgy is literally translated into every modern language, and those who cannot read, are carefully instructed, by their ministers, as to the purport and import of divine service. In St. Austin's time, which is generally termed the purer æra of the Church, the Liturgy was in Latin; still he mentions in his 209th letter to Pope Celestin, and many other passages of his works, that in various parts of Africa it was little understood. It is again certain, that on the introduction of Christianity into the west, the vulgar in Germany, France, England, and other northern countries, laboured under the same disadvantage, yet the public service was universally performed and received in Latin. Thus far I conceived the present practice to be conformable to the sense of antiquity: nor can I induce myself to believe the alteration so wisely recommended would be a salutary amendment. 1st. Because natural languages are subject to decay and corruption, and in the space of a century may have undergone a total change as to the meaning and acceptation of words and phrases: the consequence must be, that error and obscurity might insensibly steal into the Liturgy. 2dly, Because in the same kingdom, for instance in this island, which is but a speck upon the expanse of Europe, public service would be read in three different tongues, English, Welsh and Erse. Hence what confusion would arise, even in the Liturgy of this nation, inso-much that were one of you to be present at the Mass in Wales, or in some parts of Scotland, not to speak of Ireland, you might as well hear it in the language

of Indostan. What inconveniences would not clergymen labour under ! They would, on many occasions, through unacquaintance with the language of this or that particular country, be debarred from the privilege of offering the holy sacrifice, and possibly in circumstances when there existed a necessity of administering the sacrament.

In whatever point of view I consider this matter, I am persuaded that to alter the present practice would be an unwise and dangerous reform. That such a measure might have been demanded in too insolent a manner, may perhaps be true ; but that it has not been acceded to, because we are irritated by petulant reflections, or not disposed to pray in the language of a Luther, a Calvin, or an Elizabeth, is not the case, but because the Church judges it expedient to preserve uniformity in her service, and secure it from change, corruption, and confusion.

Before I dismiss this subject, it may not be improper to rescue our religious ceremonies from the imputation of pagantry. The reflection is unjust, it is unfounded, the sense of every age is against it. From the first dawn of the world we date the use of religious ceremonies. The sons of Adam offered gifts and sacrifices. Noah and the patriarchs did the same. It is probable they were expressly commanded, it is certain they were approved by the Divinity. The mark of the covenant with Abraham, was the ceremony of circumcision. It was the seal of the true religion ; the rule to his posterity was made absolute, the penalty of omission was death. In the law of Moses, what a train of august and mysterious ceremonies, sacrifices, solemn ties, libations, how positive and express the injunction to observe them even to a degree of precision and minuteness, how severe the punishment annexed to an omission ! In the religion of Jesus Christ, how many sacred ceremonies, instituted by himself, and authorised by his example ! Do we not find his most illustrious mira-

cles ushered in with exterior signs? In the act of giving articulation and hearing to the dumb and deaf man, he puts his fingers in his ears, touches the tip of his tongue, and raising his eyes to heaven, pronounces a solemn determination of his power. We behold him again spitting upon the earth, working with the aid of its moisture a mass of clay, spreading it on the eyes of the blind man, and directing him to wash in the pool of Siloe. All this *pageantry* was certainly not necessary, nor did it belong to the substance of his prodigies. The God who rides upon the whirlwind and directs the storm, the Master, Arbiter, Father of all Nature, needed not the frivolous glare of unmeaning ceremonies, to produce the most wondrous effects. The simplest motion of his will would have calmed the rage of elements, given light to darkness, and animation to the dead. Still his practice is upon sacred record, and the pen of innovation is not, I hope, as yet, bold enough to contradict or revile it. If there is any faith to be given to the attestations of the primitive writers of Christianity, and usages of the Church, from the earliest ages, most of the ceremonies practised in our public service and administration of sacraments, are immediately derived from the apostles. The Church has judged it expedient to institute additional ones; her power is from Christ.

The use of ceremonies is to maintain order, decency, and uniformity in the exterior acts of religion; to raise and elevate the mind to a proper contemplation of our mysteries, and to inspire respect and awe for the supreme majesty of God. How much they conduce to this great object, every one's experience bears ample testimony. The strongest impressions are produced on the mind through the medium of the senses. The animal part of man fetters and clogs the powers of the soul, checks its activity, and blunts the edge of its conception. The sacred pomp of religion was designed, therefore, as

an auxiliary to assist the efforts of the mind, and give a spring to its operations.

This, my friends, is the substance of what I wish to impress: provided you are convinced that the practice of the Church, as well in this as in every other established usage, is founded on the authority of the word, the voice of reason, and the sense of antiquity, the object I had in view is accomplished.

I shall conclude these remarks, by repeating a proposition I have already advanced; that the transition is easy, often rapid, from the spirit of reform to downright incredulity. Should this unhappy sentiment once prevail among you, heaven only knows where it will end. I therefore humbly counsel you to beware of admitting impressions that may imperceptibly sap the foundation of your faith. If you read the history of the Church, you will find that every innovation upon record began by a gradual reform, timid in its birth, bolder in its progress, until at last it swelled into a torrent that swept away every fence and bulwark of religion. When impotent and superficial reason rises in opposition to the venerable habits of the most early æra of the Church, it stops at nothing, it is the parent of every novelty and error. Thus we see, at this day, the Christian world deluged with an inundation of religious systems, all contradictory to one another, still all claiming the right of primogeniture.

Such are the unhappy consequences of uncontrolled and imprudent innovations. Every one sets himself up as a censor, an arbiter in matters of faith; the sense of the scriptures is interpreted, tortured by every dreamer, every fanatic, every little philosophical pamphleteer: the herd of mankind are bewildered in the maze of religions that shoot around them, the most prevailing and fashionable of which, is that which professes to believe nothing, whose

creed is a *carte blanche*, on which no system appears but that of Epicurus.

“Ede, bibe, dormi, post mortem nulla voluptas.”

My friends, I must again entreat you to revere the faith of your fathers, to revere it, not only in substance, but in form. Let not the rage of singularity (which is the leading feature of the day) tempt you to wander from the old road. The finger of novelty may point to a more specious way, but a wise and prudent traveller always follows the beaten path. Fly from the society of modern sceptics: it is noxious as the touch of the scorpion, infectious as the breath of pestilence. Peruse not the page of innovation, it leads to the precipice: trust not the pagantry of its eloquence; the forked adder often lurks under a gaudy flower. Let it not be said, that the gleanings of obscure scribblers shall outweigh the great and illustrious authorities, which in every age of the Church have supported her doctrines and approved her practice. Look into her records, cast an eye on her venerable abettors, men of the most profound abilities, splendid monuments of learning; men who, after a life spent in the study of nature, in the sublime researches of sciences the most abstruse, yet submitted themselves with the humblest docility to every article and form of our worship; then ask yourselves, who is he who dares set his face against the submission of so many centuries, the cry of a consenting universe? against a prescription so long, so firmly established, against the practice of Apostles, the voice of Doctors, Fathers, Divines of the Universal Church, against the test of traditions sliding down an unbroken chain, whose links are all the great characters of antiquity, the lights of every age, the wisdom of every clime and nation upon the earth!

Christians, I will pursue this subject no farther. I will no longer impede your reflections: they must

operate more forcibly at this moment than any thing I can express. May you continue to be penetrated with a due submission and humble acquiescence to the doctrines and practices of our holy Church; may the divine spirit, which has promised to be with her until the consummation of time, give you grace to revere her decisions, obey her precepts, and imbibe her counsels. Let them sink deep into your hearts, they will conduct you to immortality. In the name of the Father, of the Son, and of the Holy Ghost. Amen.

PRACTICAL INSTRUCTIONS, *FOR THE SUNDAYS, FEASTS, AND DIFFERENT TIMES OF THE YEAR.*

ON SUNDAYS AND FEASTS IN GENERAL.

ALTHOUGH there be no day which the christian should not spend in a holy manner, by abstaining from sin, and doing good works; he is nevertheless obliged to sanctify, in a special manner, certain days which God reserves to himself, and which the Church precribes.

These days are Sundays and Holidays.

The Sunday, or the Lord's day, is the day on which God commenced the creation of the world, and on which our Lord Jesus Christ rose from the dead. It is the day likewise on which the Holy Ghost descended upon the Apostles. This day is kept by Christians in lieu of the Sabbath, which the Israelites celebrated on Saturday in the ancient law, because God rested on that day, after creating the world, in which he was pleased to employ six days.

The Church has likewise thought proper to oblige her children to sanctify or keep Holy in like manner certain other days in the year, whereof some are intended in honour of the Mysteries of our redemption, and others in honour of the blessed Virgin and the Saints.

The sanctification of these days consists in two things: The first is to abstain from all servile work, from all commerce and manual labour which is not necessary for the worship of God, the nourishment of our body and the support of life. The Christian

should remember that the most servile of all servile works is sin, which reduces the soul under the slavery of Satan: and that, however unlawful it may be to work on Sundays and Holidays of obligation, it is far more criminal, as St. Austin remarks in more than one place, to spend the whole day in dancing, in profane diversion and in gambling, than to employ it in labour.

The second is, to sanctify one's self by cleansing his conscience, returning to God by penance, and applying himself to what relates to his worship, and the duties of piety and religion.

Among these duties of piety and religion, the Church has particularly specified one, which she has made of great obligation, and under pain of sin. This is to assist at the Holy Sacrifice of Mass, the first and the most august of all the acts of religion. In establishing this commandment, the Church does not mean to exempt Christians from the obligation of performing other works of piety, in keeping Holy or sanctifying the Holidays. A single Holy action does not suffice to sanctify the whole day, and cannot authorize the employment of the rest of the day in secular affairs, or diversions, however innocent.

This commandment, which is almost as ancient as the Church, was given at a time when the Holy Sacrifice of Mass, being accompanied by many prayers, by instruction, lectures and acts of charity, kept the faithful at Church a considerable part of the day, and contained many other Holy practices which are not now always performed. The intention or orders of the Church still require that the faithful be present at the Parochial Mass, at the Sermon and instructions given in their parishes on Sundays and Holidays. She requires them also to be assiduous in their attendance during the remainder of the divine service. And it is a great abuse to content one's self with hearing on those days a low Mass, and to wish to restrict to this one attendance, the whole

sanctification, which the law of God prescribes. One may be said to obey indeed to the letter, one of the commandments of the Church, by assisting at Mass on the Sunday and Festival. But to be satisfied with assisting at a low Mass, without performing any other act of religion, as many Christians do, is to go against the spirit of the Church in that particular commandment, to disobey other commandments she has imposed, and not to satisfy the commandments of God.

The faithful Christian should then take care to abstain on Holidays and Festivals, from all sin and from all forbidden work, and from whatever is opposed to the keeping these days Holy. He should sanctify himself by purifying himself from sin, by contrition, and by approaching the Holy Sacrament of Penance, if he be conscious of being in the state of sin. He should faithfully and assiduously assist with attention and piety at the Solemn Mass, the Sermon, the Parochial Instructions, and every other part of the divine service performed in the morning and afternoon. Employing thus the far greater part of the day in those public exercises, which are performed in the Church, and in other practices of piety and charity, he may then take some hours to relax his mind and comfort his body after the labour and fatigue of the week, by an innocent rest, or any lawful recreation.

The Sunday being particularly designed to celebrate the resurrection of our Lord and Saviour, Jesus Christ, the faithful Christian should endeavour to enter into the spirit of the Church; and being mindful of this mystery, which is the first mystery of our faith, and the pledge of our hope, he should take new courage to suffer and to die with Jesus Christ, in order that he may live and reign with him.

On the Festivals on which the Church celebrates some particular mystery, he should endeavour to instruct himself in it, and to excite in his soul senti-

ments of faith, of gratitude, confidence and love, which relate to the mystery, and which should be the fruit of it. And on those consecrated by the Church to the memory of the Saints, he should adore God, who is adorable in them; he should thank him for the graces with which he has loaded them; he should implore their intercession with God, should encourage himself at the sight of their glory, and should endeavour, with the grace of God, to imitate in them, what his strength and particular state of life enabled him to imitate.

ON ADVENT.

ADVENT represents the whole time preceding the coming of the Messiah, that is, the birth of our Lord and Saviour, Jesus Christ, and more particularly the nine months he spent in the womb of his Holy Mother.

The Church employs this time in preparing us for the celebration of the great Feast of Christmas. She therein places before our eyes the promises which God made to send the Messiah, who should save mankind; the predictions of the Prophets; the sighs, the desires and vows of the Patriarchs and just men of the old law; and all that the gospel contains of the words and actions of the blessed Virgin, down to the period when she brought forth Jesus Christ into the world. She joins to these the warnings and preaching, by which St. John, the precursor of Jesus Christ, prepared his way, and exhorted the Israelites to receive him. In short, she joins the second coming of Jesus Christ to the first; and she seems inclined to favour the sight of the humiliation and the expectation of the mercy of him who came in the fullness of time as the Saviour, by representing the majesty, the power and severe justice with

which he will come at the end of the world to judge all men.

It is easy to see the spirit and intention of the Church in this. She wishes on the Holy Festival of Christmas, Jesus Christ to be formed anew in us by an increase of his grace, and by an augmentation of faith, of charity, and the other virtues; in order to this, the Christian should watch, pray and do penance; he should, likewise, more particularly during these days, than at any other period of his life, live with temperance, with justice and piety, in expectation of the coming of God, his Saviour. He should suffer no day in Advent to pass, without making some reflection on the mysteries which are celebrated during it, without grieving for his sins, without desiring and asking grace of the Saviour, who alone is able to deliver him from them, and without practising some work of piety, of charity and penance.

He ought, every day in Advent, to recite the Hymns, the V. *Rorate*, and the particular prayer of the week.

ON THE VIGIL AND FESTIVAL OF CHRISTMAS.

THE Christian on this day should endeavour to exert and renew all the fervour, all the piety, a spirit of retirement, of penance, and of prayer, which he has tried to excite in himself every day throughout Advent. *Be ye sanctified*, says the Church, addressing to us the words of the Scripture, *for tomorrow the Lord will do wonders among you.* (Jos. iii, 5.) He should also endeavour to purify himself, if it be necessary, by approaching the Sacrament of Penance, before the office of the night begins; in order, as it were, to go before Jesus Christ, and to be in a state to receive him when in the middle of the night

this voice will be heard: *behold the bridegroom cometh: go ye forth to meet him.* (Matt. xxv. 6.)

The birth of the Saviour should excite joy, in all those who desire to be saved. All should partake of the Holy joy, which the Angel announced to the Shepherds; because the Saviour is born to-day in the house of David. This joy consists, as the angels inform us, in giving glory to God, and in enjoying the peace brought to men of good will. It is whereof the faithful will acquit themselves, by joining in the solemnity of the night and festival of Christmas. by their assiduity in attending to the offices of the Church, by their attention to her ceremonies and instructions, by their faith in and meditation upon the great Mystery she celebrates, by a communion which shall be the fruit and pledge of their perfect reconciliation with God: in short, by their prayers and good works, which will show that Jesus Christ is truly born and formed in their heart, by his love and by his grace.

The Feast of Christmas is the only one on which is still preserved a remnant of the ancient custom, practised by the faithful, of passing the night preceding solemn Feasts, in prayer, in the Church. It is a pious practice to spend this night in the Church, to assist at the celebration of the Holy Mysteries, and to receive Jesus Christ at the very hour he was born. Those whose debility from age, infirmities, or any other lawful impediment, do not hinder them, should endeavour not to fail in this practice.

But they should carefully avoid also two abuses. The first, of those who, on going from the midnight Mass, lose, by their intemperance and gluttony, the fruit of the fast of the Vigil, and the piety in which they had spent a part of the night in the Church. The second, of those who, wishing to retrench nothing from their sleep, take from the sanctification of the festival of Christmas, what they had given to piety during the night, and content themselves with hear-

ing, in a hasty manner, a low Mass about noon; a day which they would perhaps have entirely spent in religious exercises, had they not watched a part of the night.

It should then be remembered, that the Church prescribing three different Solemn Masses, to be celebrated on the festival of Christmas, having assigned a particular hour for each, it enters into her spirit that the faithful should return at day break to hear the second Mass: and after having adored Jesus Christ at midnight, as the true light which shineth in darkness, and which enlighteneth every man coming into the world, they should adore him before the rising of the sun, as the invisible Son of justice, who, through the bowels and mercy of our God, rises to enlighten those who dwell in darkness, and in the shadow of death, and to guide our steps in the way of peace.

They should again return to the Church for the third Mass, which is the most solemn of all, and should spend the remainder of this day, which is one of the most Holy in the year, in a religious joy, and in continual exercises of piety or charity. It is an act highly acceptable to God, and equally conformable to the mystery of this day, to clothe some infant, or other poor individual, or to give alms in some other way, with a view to honour and imitate him who clothed himself in our misery, and who from rich became poor, in order that he might enrich us by his poverty.

ON NEW-YEAR'S DAY.

MAN is obliged to consecrate the first use of his reason by an act of the love of God, and by making to him an offering of himself, as belonging to him, to serve and obey him forever. What he has often

failed to do, for want of instruction or attention, through negligence or indifferencce, he should not neglect to do at the beginning of the year. It is good likewise, in commencing it to pass over in the bitterness of his heart the preceding years; and having renewed the sentiments of gratitude and of penance with which he endeavoured the preceding evening to fill his mind, to form before God new resolutions, to employ better the following year, and to implore for that purpose his light and his grace, by invoking the Holy Ghost in the prayer *Veni Creator*, or any other proper prayer.

He should take care to offer on this day his first vows, and pay his first duties to God; not to neglect, or even put off assisting at the solemn office, and the other exercises of piety adapted to the solemnity of the Feast, in order to fulfil the customs, and even perform little offices in other respects permitted; and to commence with the presents or New-Year's gifts, which he is about to bestow, by making a present of his heart to God, and by giving an alms to the poor.

The Church celebrates on this day the Octave of the Birth of the Son of God, his Circumcision, and the B. name of JESUS, which was given him when circumcised. He should again adore Jesus Christ in the humiliations of his birth. He should contemplate in the drops of blood shed by him in his circumcision, the first fruits of his passion and death, at which he will shed to the last drop of his blood, to ransom and purify us from our sins. He should, in short, put all his confidence in him, who takes to day the name of Saviour, because he is to save us by delivering us from our sins. *Whosoever shall call upon the name of the Lord, with an active faith and lively charity, shall be saved: (Acts ii. 21.) Nor is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved. (Acts*

iv. 12.) The Litany of the Blessed Name of Jesus is well adapted to this Feast, and will serve both to enable us to know him, and to teach us what we have to ask of him.

ON THE FEAST OF THE EPIPHANY.

THE Church celebrates on this Feast three different Mysteries, in which Jesus Christ made himself known to man, and manifested his glory; the adoration paid him by the Magi or wise men of the East whilst still a child at Bethlehem, the Baptism he was pleased to receive from St. John, and the first miracles wrought by him at Cana in Galilee, by changing water into wine.

She dwells, however, more particularly on the first of these three mysteries; and, considering the Magi as the first fruits of the Gentiles converted to the faith, she exhorts us to unite with them in adoring Jesus Christ, and returning him thanks for our vocation to the faith and knowledge of his gospel. Let us not appear empty handed before the Lord. Like the Magi, let us offer him gold, frankincense, and myrrh. In order to this, it is not enough to recognize through faith Jesus Christ as our king, and God and man at the same time: and his faith must be lively and active. The gold which represents Jesus Christ as king, represents also the charity with which we should approach him, by loving him with all our hearts, and also by presenting him with gold and silver in the person of the poor. Incense indicates to us the spirit of prayer, and the ardour of a pure heart, which lifts itself towards God by holy desires, and which diffuses around him and men the sweet odour of his virtues and good works; and myrrh is the symbol of penance, mortification and love of

the Cross, without which we are but Christians in name, and deserve not to appear before Jesus Christ.

ON THE FEAST OF THE PURIFICATION.

THIS day is that of the Presentation of Jesus Christ in the Temple, and of the Purification of Mary his mother. The law of Moses ordained that the first born male child of every family, should be carried to the temple forty days after his birth; that they should there be consecrated to God, and afterwards ransomed. It ordained likewise that the women after delivery should abstain from coming to the temple, being considered unclean, and should not come thither to offer the sacrifice of certain animals for their purification, till the fortieth day after their delivery, if delivered of a male child; or the eightieth, if delivered of a daughter. Jesus Christ and Mary were not subject to these two ordinances of the law; and, even according to the letter, they could not regard the natural Son of God, nor her who had conceived him by the operation of the Holy Ghost, and brought him forth into the world in a manner equally pure and miraculous. But Jesus Christ came to fulfil all justice, and teaches man to obey the law of God, by first submitting himself to it, and by subjecting Mary his mother to laws which in no manner obliged them, except in the eyes of those to whom the mysteries were yet hidden.

The spirit of this Feast, and the fruit we should derive from it, are reduced therefore to three things: 1st. To obey the whole law of God, and the smallest ordinances of his Church, and to comply with them to the very letter, and with the most perfect spirit; that is to say, conformably to the intention and the views of the Holy Ghost who has dictated them. 2d. To purify ourselves, not only from all iniquity,

but even from the smallest stains, by that spirit of penance which engages the sinner bitterly to bewail his sins, and him who is just to sanctify himself more and more. 3d. To offer ourselves to God in union with the offering which Jesus Christ made of himself and of all of us with him ; an offering, which, being like the sacrifice of the morning, should be succeeded by the sacrifice of the evening, that is to say, by the bloody oblation he will offer by dying on the altar of the cross.

Christian fathers and mothers, and, in general, all who have the direction of children, should take care to present them, and to offer them to God on this day, and to engage them to offer and consecrate themselves to him, if they have sufficient light and knowledge to do it. Men advanced in years, and widows should also take part in this festival, and should strive to imitate the faith and holy desires, the joy and sacred transports of thanksgiving, admiration and praise, which the gospel causes us to remark in holy Simeon, and in Ann the prophetess. And all those who communicate on this day, should form those sentiments which ought to occupy them, and those emotions they ought to experience after Holy Communion, upon the model of those expressed in the sacred canticle of Simeon, They should endeavour to imitate this holy old man, who, holding Jesus Christ in his arms, completes the work of entirely detaching himself from the love of this life ; and who, satisfied with the happiness he possesses, asks nothing more than to go out of this world in peace, according to the word and will of the Lord.

ON LENT.

MANY reasons have induced the Church to consecrate by a more rigorous penance, by fasting and

by abstinence the forty days that compose the holy time of Lent. 1st. She wishes by this sample to instruct her children in the obligation they are under of doing penance during their whole life, of which, as the Holy Fathers observe, Lent is a figure. 2d. She obliges them to pray and to consecrate to God the *Tithe* of their whole life, by sanctifying these forty days, which are about the tenth part of the year. 3d. She causes us to do for Jesus Christ something of what Jesus Christ was pleased to do for us, when he spent forty days and forty nights in the desert without eating or drinking. 4th. It is upon this model, the figure of which had been given in the fast of Moses and Elias, she has deemed it proper to determine and regulate the obligation which Jesus Christ imposed upon his disciples to fast, after he should have withdrawn himself from them by his death and by his ascension.

In short, she wishes to sanctify us for the Feast of Easter; and she prepares us to celebrate the resurrection of Jesus Christ by making us partake in some degree of his sufferings, through which it was necessary he should pass, to arrive at his glory.

All those who have completed one and twenty years, are obliged to abstain from flesh-meat and to fast. The sick, women with child, those who give suck, and those under infirmities, those advanced in years, or whom painful or laborious occupation will not permit to fast without greatly prejudicing their health, are dispensed from the fast.

Far greater reasons are required to be dispensed from abstinence from flesh-meat; and the Church obliges those who think to stand in need of this dispensation, to address themselves to their parish priest, who even cannot grant it but for lawful reasons, and with just precautions. Every little headache, want of sleep, or other transitory and inconsiderable indisposition, are not sufficient reasons to obtain a dispensation from the abstinence or fast.

since the fast is ordained with a view to incommode, that is to say, to chastise, to macerate, and to subdue the flesh. It is the intention of the church, that persons who are allowed on just grounds the use of flesh-meat during Lent, should substitute an alms or some other good work for what is deficient in their penance; that they should avail themselves of this dispensation but in as much as it is absolutely necessary for them, and only on the days on which they cannot do without it; observing besides, as far as they are able, the usual abstinence of Friday and Saturday, and even of some other day; that they should not take their meals in company with others, but in private, and with regret; that they should retrench in their repast what is savoury and too delicate, or any other thing that may excite sensuality, and what is not necessarily required; that they should in other respects, observe, as far as they are able, the law of abstinence and fasting; so that they should eat flesh meat but once a day, if it should not be necessary they should eat it oftener; in short, the intention of the Church is that they should especially abstain from those enjoyments, which may, perhaps, have injured their health, and which are often as prejudicial to it as abstinence and fasting. As for those who have no reason for being dispensed from obeying the law of the Church, and from fasting, they must acquit themselves of this obligation with all the exactness which the Church prescribes.

To seek to satisfy one's taste by a choice diet in their meals, and by highly seasoning those even allowed in Lent, is only to alter a luxurious way of living, and not to retrench from it, according to the expression of the Holy Fathers; it is to nourish sensuality, and not to suppress it: and it might be said that observing Lent in this manner is neither to mortify one's self nor to do penance. During many ages, the custom was to take but a single repast on fast days: and this repast was taken only in the even-

ing during Lent. It is the wish of the Church that the faithful should bear this in mind, since she allows the office of *Vespers* to precede it; in order that the refectio may be taken but after that office, which, agreeably to its institution, and as its very name indicates, was not said before the setting of the sun. If besides this repast which she allows in our days to take place about the hour of noon, she permits towards evening what is commonly called a *collation*; she means only that they should confine themselves to what is merely necessary, and absolutely wanted. Thus, as it were, one only repast should be made of two, by observing an exact sobriety, and even a certain abstinence in that which occupies the place of the ancient supper, and which is the true refectio; and the collation should not be so much a refectio and a repast, as a prudent precaution to wear off sickness, and to prevent weakness.

But Lent imposes yet other obligations from which the Church does not dispense. Such as, to fast spiritually by abstaining from sin, by avoiding all that may lead to it, by combating bad habits, and restraining the passions: to mortify and moderate one's self, by retrenching something from conversation, words, sleep, amusements, and whatever may give pleasure; to expiate one's sins, and efface them by tears and worthy fruits of penance; to give alms, to apply to prayer, to nourish the soul with the word of God by the continual practice of good works; to make a kind of spiritual autumn of the time of Lent; that is to say, to lay up a provision of virtues and graces, the fruits of which may last and serve through the whole year. All these things are equally necessary to those who fast, and to those who are dispensed from fasting; and without which Lent would be no longer a Christian Lent.

The faithful should be exhorted to pass no day in Lent without reading or hearing, and even medi

tating upon the word of God, particularly the Epistle or Gospel which the Church changes every day in Lent for their instruction. They should also be recommended to give daily an alms, and offer up some extraordinary prayer of a penitential kind, such as the Penitential Psalms, or to recite the Hymns for Lent.

The ceremony with which the Church commences Lent, contains something so instructive and moving, that every pious christian should give it serious attention. The Church formerly made use of this ceremony, in putting under penance those sinners whom she hoped to reconcile with God at the end of Lent. She employs it at present in regard to all those who present themselves for it, whether they be sinners, or whether just.

She recites the seven Penitential Psalms, she adds to them other prayers, to beg of God the spirit of compunction and the remission of sin; and after having blest ashes, the symbol of humiliation and penance, she puts a portion of it upon the forehead of each of the faithful, addressing to them at the same time these words; remember, man, that *dust thou art, and into dust thou shalt return.* Gen. iii. 19.

The faithful should endeavour to be present at the whole of this ceremony. They should prostrate themselves before the Holy Altar, they should join in the prayers which the Church offers for them; they should beg of God grace to do penance, and to spend the Lent in a holy manner. During the blessing of the ashes, they should pray for a broken and contrite heart represented by them, a salutary fear of the judgment of God, which is the beginning of wisdom, and a spirit of penance such as the Ninivites had, after whose example they are about to cover themselves with ashes to appease the wrath of God. They should then present themselves with humility to receive the ashes: whilst the Priest is

in the act of putting them on the head, and forming with them the sign of the cross, they should be attentive to the words the Church employs in the ceremony.

They should remember that their body was formed from the earth, and that death will shortly reduce it to rottenness and dust, and that the whole of this life is but vanity: and that the true wisdom of man consists in detaching himself from it, in fearing God, keeping his commandments, preparing for death, and doing penance. They should afterwards join in the procession, assist at the Mass and the discourse; and they should beseech of God to preserve these sentiments in them during Lent, and during their whole life.

ON PALM-SUNDAY.

ON this Sunday, which is the commencement of Holy Week, and of the fifteen days of Easter, the faithful are assembled for a particular ceremony. It is on this day that Palms, or other green boughs are blessed, and afterwards a procession is made to represent the triumphant entry of Jesus Christ into Jerusalem, six days before his passion.

During the blessing of the Palms, the faithful should beg of God in union with the Church, to bestow his benediction upon them, and to give them the grace of appearing before him, and of celebrating the Holy Festival of Easter with the fruits of good works. When they hold the blessed Palm in their hand during the procession, they should strive to enter into the sentiments of that faithful people and of those disciples, who paying sincere homage to Jesus Christ received him with acclamations, a heartfelt joy, and an unfeigned faith. They should have a horror of appearing like those who drew tears

and reproaches from Jesus Christ, in the midst of his triumphant entry, because they had not known the time of their visitation, and who, fickle and inconstant, cried out a few days after: *Crucify him, Crucify him!* whom, on this day, they received with so much honour and applause.

No sooner is this ceremony ended, than the Church sets about occupying the faithful with the Passion of the Saviour. It is to this they should now direct their attention; and should wholly apply themselves to the celebration of a mystery, whose remembrance should never be absent from their mind or heart.

ON HOLY THURSDAY.

THE office of the three last days of Holy week contains many remarkable things. It presents continually to our mind the different circumstances of the Passion, Death and Burial of our Lord and Saviour Jesus Christ.

If the faithful should assist at *Tenebræ*, that is to say, at Matins, or the office which is generally chanted in church the preceding evening about dusk; they should endeavour to apply themselves and to conform to the instructions and prayers of the church, who on this occasion has made a selection of such Psalms and other parts of Scripture, as well as lectures as contain the principal circumstances of the Passion, and the most useful reflections that can be made at the time.

They should repair to church on the morning of Thursday, at the hour at which the prayers commence before Mass: and reciting with humility the Penitential Psalms, they should strive to enter into the sentiments which have already been specified.

The Mass, every day it is celebrated, is the same

Sacrifice which was instituted by our Lord Jesus Christ at his last supper, and which he offered on the Cross. It is not without reason, however, that the Church inserts to-day, in the words which precede those of the consecration, that this institution was made by Jesus Christ, the eve of the day on which he suffered for our salvation, and for the salvation of the whole world, that is to say, *to-day*. This reflection of the Church engages us to bring with us at the Mass and the Communion of this day, a particular attention, great devotion, a glow of charity with becoming gratitude.

They should endeavour to assist at the procession in which the Blessed Sacrament is borne to the place where it is to be preserved for the office of the following morning, with sentiments suited to the remembrance of the Passion of the Son of God.

The altars are stripped after the Mass, and washed, some time after, with wine and water. This ceremony, which represents Jesus Christ stripped of his garments to be scourged, and afterwards nailed to the Cross, with blood and water trickling from his side which had been pierced, teaches us, that to celebrate in a proper manner the Holy Passion of our Lord, we must entirely divest ourselves of what is old and filthy in us, renew and purify ourselves by the waters of contrition, and the wine of the love of God, which ought to excite and form it in our souls.

Although it should appear that the Church, by withdrawing to-day the Blessed Sacrament from the place where the faithful are accustomed to adore it, concealing it as it were, and only reserving it for communion on the following morning, and for cases of necessity, should have no intention to engage the faithful to come and make a particular station at the place where it is deposited; the pious custom which has been introduced of repairing to this place, there to spend a few hours of the day, or even of the night,

cannot however, be too highly approved and commended. Jesus Christ never conceals himself from us but with a view to exercise our faith and excite our desire. It is good to follow him, whithersoever he goes : and nothing is better adapted to the exciting within us the necessary piety to celebrate in a proper manner the mysteries of the Passion and Death of Jesus Christ, than to come and meditate upon them in the presence of the Mystery, which announcing at all times the Death of the Lord, represents it in a still more particular manner by the ceremony of the secret place, and as it is commonly called, of the Sepulchre where he is placed on this day.

The time which is spent before the Blessed Sacrament, cannot be better employed, after having adored Jesus Christ there truly present, than by making a lecture and a meditation upon his words and actions, the eve and night of his Passion, and afterwards upon all the circumstances of his Passion and Death. These will be found in the 13th chapter and six following chapters of the Gospel of St. John.

ON GOOD FRIDAY.

THIS is a day of grief and mourning. The Church is wholly occupied with the Passion of Jesus Christ : and she dwells on him with sighs and tears. She does not even to day celebrate the Holy Sacrifice of Mass ; because, as it represents the Sacrifice of the Cross, with which it makes but one and the same sacrifice, she joins to it, however, a consolation and joy, of which she thinks she ought to deprive herself to day, in order to abandon herself entirely to grief and melancholy. But yet, her grief is the grief Jesus Christ commands, a grief of

penance, by which she weeps over her sins and those of her children.

The office she substitutes for the Mass, contains prophecies and figures, together with the recital of the Passion of the Son of God. Afterwards prayers are said adapted to all our wants, and to all sorts of persons, including Schismatics, Heretics, Jews, and Pagans. And after the adoration of the Cross, that is to say, of *Jesus Crucified*, which is preceded by another ceremony, where Jesus Christ is represented to us carrying his Cross, and conducted to Calvary, the office concludes with the communion, which is received only by the priest, whilst the choir and people observe a profound silence.

The faithful should repair quite early to church. They should listen to the sermon on the Passion, with humble contrition and great attention. They should follow the Church exactly in all she does in the office, as before explained. They should not return home till after having spent considerable part of the morning in the Church, and should endeavour to imitate, as they return, the pious sentiments of those who, having seen what had passed at the Death of Jesus Christ, return home striking their breast.

They should likewise try to return and spend some time of the afternoon in the Church, and to pass the whole of this day not only in a more austere fast, in longer exercise of piety, mortification and prayer; but also in works of charity, in alms giving, in visiting the poor, the sick and the imprisoned, in consoling the afflicted, in pardoning injuries, in remitting some debt, and whatever may render them conformable and agreeable to Jesus Christ crucified.

ON HOLY SATURDAY.

AFTER the Church has continued her mourning, and to occupy herself with Jesus Christ, dead and laid in the sepulchre, till the hour of *None*, shethen announces and commences the Holy joy of Easter in the office which formerly did not commence until towards evening, to last the whole night, and which now is celebrated in the morning.

It begins with what the Church styles the Paschal Eulogium. This is an invitation in which the deacon having proclaimed the inestimable benefit of our redemption in the mysteries of the death and resurrection of the Son of God, he exhorts the faithful to celebrate them well. After which, having presented to God, and lighted the paschal candle, he begs of God to guard all his people, and to enable them by his grace to spend well the Holy time of Easter.

After reading certain passages of the Old Testament, in which some Canticles and Prayers are inserted, the officiating clergyman proceeds solemnly to the baptismal font, and there blesses the water which is to serve in the administration of the sacrament of baptism. He afterwards sprinkles some of the water just blessed; then commences a solemn Mass with Vespers, which are sung in allusion to the solemnity of Easter, and with great joy at the resurrection of Jesus Christ.

ON EASTER SUNDAY.

THIS is the day which the Lord hath made: let us be glad, and rejoice therein. (Ps. cxvii. 24.) The Church continually repeats these words on this feast. She wishes her children, after having participated in the sufferings and death of Jesus Christ, with compunction and penance, to take part also in the glory

and joy of his resurrection, by a lively faith in this greatest of our mysteries, by the hope of seeing one day accomplished in them what they on this day represent to themselves in their head; by an ardent love of him who having died for our sins, arose for our justification; in short, by a new life, a life holy, pure and celestial, and formed by a spiritual application upon the model of the glorious and immortal life of Jesus Christ resuscitated.

The faithful formally spent the night of Easter in the Church: and after having concluded the Saturday's office, which was very long, on account of the great number of those, who when baptised, they remained there in order to be present at the hour on which Jesus Christ arose, of which we know nothing, except that it may have taken place towards the conclusion of the night, or at the breaking of the day. The faithful should be exhorted at this time, to imitate, in some degree, the piety of these primitive faithful, and to enter into their spirit, to repair to the Church a little before day, and also to be present at the office of the night, or at *Matins*, which are generally chanted at an early hour in most Churches.

They should take care to assist at the solemn Mass in their parish: and as many are said in most parishes, care should be taken in each family that all hear at least one.

They should be present in the afternoon at the Sermon, at Vespers, the procession and other offices which the Church celebrates with so much solemnity. And to complete the proper sanctification of this day, which is the most holy of all the year, they should not lose sight of those works of charity and alms giving, which the Church particularly recommends to us in the Prone of this day.

Every day during Easter week was formally kept as a Feast, and they were all considered but as one and the same Feast, and as one and the same day

with Easter day. Monday alone is now a feast of obligation. The Church makes but little change in the solemnity of her office, and it is nearly the same on these days as on Easter day. The faithful should also endeavour to retrench as little as possible from the external practices by which they shall have sanctified the day of Easter, and to abate nothing of their internal fervour and piety, but rather to increase it.

As to the other days of the week which are no longer feasts of obligation, the faithful should be exhorted not to neglect being assiduous at Church, as far as their circumstances will admit, and to show by their works of charity, and practices of piety, the grateful sense they entertain of the graces they have received on the festival of Easter, and of the part they continue to take in the resurrection of Jesus Christ.

ON THE ASCENSION.

THIS Mystery, the last of the mysteries of our Lord, and the consummation of all the others, represents Jesus Christ ascending into heaven, where he is seated at the right hand of his Father, where he intercedes continually for us, whence he showers his graces upon us, whence he calls us, and where he prepares a place for us, which we shall occupy, if we follow his example and obey his commandments. The faithful Christian then should detach himself from the earth, sigh after the happiness of heaven, the entrance into which Jesus Christ opens to us; he should unite himself to Jesus Christ, follow him in spirit as he ascends into heaven, and beg of him, as Eliseus formally begged of Elias when he was taken up, to bestow upon him his twofold spirit, that is to say, the love of God and the love of his neighbour; that twofold spirit, which nevertheless is but one,

but which has two effects, charity, which loves God for himself, and his neighbour for the love of God.

The Hymns which the Church chants on this day are very proper to excite these sentiments in us.

Our Lord having ascended into heaven, the Apostles returned to Jerusalem, and agreeably to the orders they had received, kept themselves retired in a house, and persevered unanimously in prayer, until they received the Holy Ghost.

Let us imitate their example, withdrawing ourselves as far as our temporal affairs permit us, let us spend these days in the exercise of charity, and in a unanimous, persevering, and fervent prayer. What we have to ask, is to be filled, like the Apostles, with the Holy Ghost. In order to this, we may recite Hymns, the Prose of the day, to which we may join the *Miserere*, the *Veni Creator*, or any other similar prayer.

If it be in our power to disengage ourselves entirely from the occupations of the world, and make a true retreat, these days are the most proper time to do so.

ON THE VIGIL OF PENTECOST.

THIS day, on which the Church obliges the faithful to fast, to prepare themselves for the Festival of Pentecost, demands a renewal of all the ardor of prayer, and other good works, by which the faithful had prepared themselves the preceding days to receive the Holy Ghost.

This is also one of the two days on which the Church formally administered solemn Baptism to the catechumens, and on which she now blesses the water which is to serve for baptism. The faithful should read and observe on this day what has been already remarked upon the same ceremony on Holy Saturday.

ON THE FESTIVAL OF PENTECOST, AND
THE SUCCEEDING DAYS.

THIS day, which is the fiftieth after the Festival of Easter, was always greatly celebrated under the law of Moses. It was thought to be the day on which this law was given to Moses, on Mount Sinai: it was the day likewise on which an offering was made to God, of the first of the fruits that were gathered on the earth. The Christian Pentecost contains a far greater Mystery. The descent of the Holy Ghost upon the Apostles, the first preaching of the new law, and the establishment, or the birth of the Church, concur to render this day sacred. It is the one on which the Holy Ghost having descended in a visible manner upon the disciples of our Lord, under the figure or appearance of fiery tongues, they rushed out of the house where they had retired to await the coming of the Holy Ghost, whom Jesus Christ had promised to send them: they began to preach publicly Jesus Christ crucified and risen from the dead: and baptised three thousand Jews, who were converted at the first discourse of Peter, and who were soon after followed by a still greater number of others.

What we have to ask on this Feast is, to be ourselves filled with the Holy Ghost: and, as external signs have ceased in the communication of grace, of light, clarity and internal fortitude, which were suddenly infused into the mind and heart of the Apostles and first faithful, and which changed them into other men: we may employ to this effect the prayers of the Church, amongst which the hymn of *Tierce*, the prose in the Mass, and the prayers which the Church changes every day in the week, seem to possess peculiar force and sanction.

It will be good and equally easy for one to repair to the Church at the hour on which the Holy Ghost descended upon the Apostles. It was about the third

hour of the day, which corresponds nearly with our half after eight or nine o'clock in the morning. After having adored and invoked the Holy Ghost with the Church, he should assist at solemn Mass; and should approach the Holy Communion with so much the more fervour and piety, as he expects to receive in it the Holy and reviving spirit of Jesus Christ, together with his adorable flesh, without which his flesh would be of no avail.

ON TRINITY SUNDAY.

THE most blessed Trinity is unquestionably the first object of Christian devotion. This Mystery is the centre and foundation of all good, and the end of all religion. All that we are, whether in the order of nature or grace, comes from the most blessed Trinity: the Father has created us by his omnipotence; the Son has redeemed us by his sufferings and death; and the Holy Ghost sanctifies us by the infusion of his divine charity. Every thing also in religion equally recalls us to the most blessed Trinity: it is in the name of the three adorable persons, that we are regenerated in baptism: and all the other sacraments are equally conferred through the invocation of the blessed Trinity.

Nothing, consequently, can be more proper, than to celebrate the feast of the blessed Trinity, with very great devotion. This feast is not so ancient in the Church as those hitherto mentioned. It was customary to invoke the blessed Trinity in the prayers and offices of the Church, as is still done at the end of all the psalms, of all the hymns and prayers; moreover, the Sundays generally were particularly set apart in honour of the Trinity; but finally, the devotion of the faithful seemed to require something more. A special Feast, to honour the blessed

Trinity, was first established in many diocesses; and at length the Holy See approved the same for the whole Church, towards the beginning of the fourteenth century. It is placed at the end of the octave of Pentecost, as it were, to terminate all the other feasts, and to show that all the other mysteries referred to this.

In order to celebrate with fruit the feast of the most blessed Trinity, the Christian should make a renewal of his faith in this great mystery, and make it his glory to profess it openly. He should also apply himself to recite with greater devotion, the words: *Holy, Holy, Holy, is the Lord God of armies, &c.* likewise this beautiful conclusion of the Psalms, Glory be to the Father, to the Son, and to the Holy Ghost, &c. In short, he should take particular care to commence and terminate his actions, and especially religious ones, with this other pious invocation of the blessed Trinity, taught us from our infancy, to accompany the sign of our redemption: In the name of the Father, and of the Son, and of the Holy Ghost.

ON THE FEAST OF CORPUS CHRISTI, OR OF THE BLESSED SACRAMENT.

THE Feast of the blessed Sacrament, is likewise one of modern institution. It is true that the Church has always regarded the blessed Eucharist as the great object of her worship: she has always celebrated the memory of the institution of this divine sacrament in the oblation of the august sacrifice of the Mass, where is daily renewed the wonder which Jesus Christ wrought at his supper, the eve of his death: in addition to this, a special commemoration is yearly made of this institution in the office of Holy Thursday, but the Church being then,

wholly taken up with the sufferings of her divine spouse, and in deep mourning, could not give way to the joy and gratitude, required in this great mystery; she has accordingly deemed it proper to institute a particular Feast, which she has fixed at the conclusion of the octave of Pentecost, and at a time when the faithful being supposed to have just received the gifts of the Holy Ghost, are better disposed to contemplate the grandeur and excellence of this divine mystery, and partake of its fruits.

No mortal tongue can speak with becoming dignity of the wonders contained in the blessed Eucharist: the Holy Evangelist informs us that Jesus Christ reserved the institution of it, for the eve of his death, because it was the most precious pledge of his love towards us; and the Holy Council of Trent tells us, that this divine Saviour gives us therein all the riches of his love.

St. Bernard does not hesitate to say, that Jesus Christ, as rich as he is, had nothing more to give us; and that as powerful as he is, he cannot extend his liberality farther. O wonder of a God, prodigal of himself, who gives himself wholly to his creature!

The faithful Christian should apply himself, during this feast and its octave: 1st, to reanimate his faith in the presence of Jesus Christ in the Eucharist: for all devotion rests on this foundation; the more lively our faith is, the more sincere and fervent will be our respect, our gratitude and love. 2d, to enter into the intention of the Church in establishing this feast; it resembles the four great ends of the sacrifice of the Mass; to wit, adoration, thanksgiving, propitiation and demand. We must adore Jesus Christ, and pay him the most perfect homage in the sacrament of his love, with the intention to supply the deficiency of that, we ought to have paid him through the year; we must also thank him, all of us in common, and each of us in particular, for the inestimable benefits which he never ceases to shed

upon us, in this divine mystery ; we must likewise make him a solemn reparation for the injuries he has received and continues to receive from so many bad christians, heretics and impious men, in this sacrament of his love. In short, we must ask him to renew in us, and in all the faithful, faith and devotion towards this adorable mystery.

The Feast and octave of the blessed Sacrament, are celebrated with all possible solemnity ; every day the blessed sacrament is exposed, and at each exposition the benediction is given. In Catholic countries, it is carried in procession through the streets and public lanes, in order that Jesus Christ may sanctify them by his presence, and that he may pass through them as he did formerly through the villages of Judea, scattering in every direction his divine benediction. The faithful should endeavour to be very exact in profiting by all these pious exercises, in assisting daily during the octave, at the Holy Sacrifice of the Mass in the morning, and at Benediction in the evening, if it be in their power ; and if not, to join in them at least in spirit and in heart. If a procession take place, to join in it with sentiments of the most tender devotion : but what is far more important, and gives greater glory to Jesus Christ in his sacrament, is to receive him in holy communion, at least once during this octave, and with all possible preparation : in order to make amends for the defects of our communions through the year.

ON THE FEASTS OF THE BLESSED VIRGIN.

ALL the Festivals of the Blessed Virgins should be dear to Christians ; because after God, Mary is the most worthy object of their devotion. In all

ages, the faithful have honoured and invoked the Blessed Virgin; and thus has that prophecy been accomplished, which is found in her celebrated canticle, where she says, that *from henceforth all generations shall call me blessed.* (Luke i. 48.) The Catholic Church invokes Mary in every part of the divine office, and more especially in the oblation of the holy sacrifice of the Mass. Besides, she has instituted almost as many Feasts in her honour, as she celebrates in honour of her divine Son. It is the duty of every Christian to join in this devotion of the Church, and celebrate worthily all these Feasts. We shall set down something on each one of them in particular.

ON THE CONCEPTION OF THE BLESSED VIRGIN.

THE conception of the Blessed Virgin is celebrated in memory of the inestimable privilege granted her, in being conceived in original justice, and in being exempted from all sin; the Son of God would not permit her in whose womb he was himself to be conceived, and who was to bear him nine months, to be for a single instant contaminated with the stain of sin: at the same time he gave her existence, he infused grace into her soul: and thereby he has been far more perfectly her Saviour, than if in order to deliver her from sin, he had waited until she was sullied with it. The Church in this Feast congratulates with Mary on this inestimable privilege, which is peculiar to her, and which renders her so similar to her divine Son. In this feast we should ask, through the intercession of the immaculate Virgin, for perfect purity of soul and body.

ON THE NATIVITY OF THE BLESSED VIRGIN.

THE birth of the Blessed Virgin is celebrated in the same sentiments as her Conception: the Church makes use of the same office for both Feasts: and in fact, it is the same grace in Mary which sanctified her Conception and Nativity. Mary was born for great purposes: never did any creature render so much glory to God; never did one procure so much good to mankind: by giving us a Redeemer, she gave us every thing. We must beg her in this Feast to preserve in us, by her prayers, what she has obtained for us from heaven.

ON THE PRESENTATION.

THE Feast of the Presentation of Mary in the Temple, was instituted in memory of that oblation which she made of herself to God, when presented in the temple by her pious parents, St. Joachim and St. Ann. Mary was yet but a child, and she already possessed all the maturity of age, and of perfection in virtue: she consecrated herself to God with truly angelical fervour. It was then she made to God that vow of virginity, which proved to her a source of graces, and so admirably disposed her to become the spouse of the Holy Ghost. Let us make an offering of ourselves to God, through the hands of Mary, and after her example; and let us redouble our fidelity in the accomplishment of all our duties.

ON THE ANNUNCIATION.

THE Annunciation is both a Feast of Jesus Christ and of the Blessed Virgin; because it was on this day that the word was made flesh, and Mary became the mother of God. This was the greatest of all days, the object of the sighs of the patriarchs and prophets: the day on which the only Son of God united himself to our nature in the unity of person. This miracle, the greatest the Almighty ever wrought, was operated in the womb of Mary, as in the most worthy temple of the divine Majesty.

From the very earliest ages, this Feast has always been regarded as of great obligation; and every faithful Christian should accordingly expand his heart in sentiments of love and gratitude, in the contemplation of so inestimable a benefit; the Church would even wish that the thought of this Mystery would never escape our memory: and with this view she exhorts the faithful to recite the *Angelus* thrice every day, and puts them in mind of it by the sound of the bell.

This same day was also the most glorious to Mary: for by becoming the mother of God, she was elevated far above every creature, and became worthy of the respect both of angels and of men: thus we find the angel Gabriel accosted her with respect, and was the first to proclaim her Blessed. Let us repeat, with all possible devotion, the beautiful prayer which begins with this salutation; and let us never cease soliciting the protection of the mother of God.

ON THE VISITATION.

THIS Feast is only of the second order, and has never been considered like the preceding ones, as

of obligation. It is instituted in remembrance of the wonder wrought by Mary, when she visited St. Elizabeth; and when at the very sound of her voice St. John was sanctified in his mother's womb, and received the use of reason, to know and adore his Redeemer. St. Elizabeth was likewise filled with the Holy Ghost, and received the gift of Prophecy. It was thus Jesus Christ began to avail himself of his Holy Mother, to distribute his graces. We should ask in this Feast, a visit from Jesus and Mary to our souls.

ON THE COMPASSION OF THE BLESSED VIRGIN.

THIS is also a Feast of the second order, but which is of great devotion to the faithful servants of Mary. They are to honour in it the dolours and inexplicable affliction which desolated her soul at the foot of the cross of her Son. The sacrifice of her own Son, which she there offered to the Eternal Father, was wholly for us; we have all been the cause of his grief: we ought, therefore, all to testify to him our gratitude; and this is the object of this Feast. But as in Passion week, the Church is so much taken up with the great mystery of the passion of Jesus Christ, to bestow her full attention upon that of his Blessed Mother, the Holy See has instituted a second feast to honour the *Seven Dolours* of the Blessed Virgin, which is celebrated on the third Sunday of September.

The spirit of this Feast, is to compassionate more and more the sufferings of Jesus Christ on the Cross, and increase in us his holy love, through the intercession of his Blessed Mother.

ON THE ASSUMPTION OF THE BLESSED VIRGIN.

THIS is the greatest of all her Feasts, and the one the Church celebrates with the greatest solemnity; it is preceded by a fast, that the faithful may be better prepared for it.

The object of this great Festival is, first, to honour the precious death of the Blessed Virgin, which, after that of Jesus Christ, was the most holy, the most happy, and most precious death in the eyes of God, of any that ever occurred. 2nd, to honour her glorious resurrection; for it cannot be doubted of the Blessed Virgin having risen to a glorious life, a short time after her death; and of her having in this, as well as in other things, resembled her divine Son. Her precious body is no longer found in the sepulchre in which it was deposited; no part of her holy relics is found in the possession of the faithful, doubtless, because the whole was translated to heaven.

It was not proper, that this holy body, in which the divine Word had resided for the space of nine months, should remain in dust until the day of judgment.

3rd. We celebrate also in this Festival the triumphant assumption of Mary into heaven, which is indeed the principal object whence this festival derives its name. Mary, having risen to a glorious life, had no need of remaining for a time on earth, as was the case with Jesus Christ, whose presence was still necessary to the Apostles, before he ascended into heaven. Mary was carried up thither by the ministry of angels, and presented by her Son to the Eternal Father, who placed upon her head the most brilliant crown of glory, that was ever conferred upon a pure creature, and created her queen of both angels and men. The high dignity of Mother of God, and her supereminent sanctity,

give her a right to the homages of heaven and earth. Let us therefore join with fervour in the homages which the Catholic Church offers her on this great day, and throughout the whole octave; and let us be assured that this powerful queen of heaven, who recognizes all of us for her children, will cause us to experience the effects of her maternal tenderness.

ON THE FEAST OF ALL-SAINTS.

THE Church has instituted a single Feast in memory of all the Saints, for many reasons.

1st. She desires that the faithful should repair, on this general Feast, what was deficient in their piety in the celebration of particular Feasts.

2nd. Not being able, on account of so great a number of Saints, to allow each one a particular day as a Festival, she supplies this, by uniting them all in one Feast.

3rd. St. Bernard remarks in words inserted in the office of this Festival, that the Church unites on this day the Saints who are still on earth, with those who are already in heaven; and who although their sanctity be yet exposed to vicissitudes and to change, are however secure in the prescience and in the predestination of God.

4th. She wishes to exhibit the union which subsists between the Saints in heaven and those on earth.

5th. She shows that all are called to sanctity; and that there being among the Saints persons of all ages, of all sexes, and of all conditions, no one can find a pretext to excuse himself from becoming so.

6th. She desires to obtain abundant mercy from God, by employing a great multitude of intercessors.

7th. By proposing to us all the Saints united together, and consummated in perfect unity with God, she wishes to excite us in like manner to perfect union and charity.

8th. In short, she represents by this Festival, the Festival, that is to say, eternal beatitude, in which all her children and all her members being Saints, she will reassemble them all to praise and adore for ever the sanctity and majesty of God.

The faithful should enter into these reflections. They should adore the sanctity of God, who is adorable in his Saints, whether he sanctifies them by his grace, or whether he crowns them in glory. They should remark, that all the sanctity of the Saints comes from Jesus Christ, who was given us to be our sanctity and our justice; and that as the Saints merited nothing for themselves but by virtue of the merits of Jesus Christ, so also they can obtain nothing for us but through Jesus Christ. They should regard the Saints as the friends of God, and powerful intercessors with him, through our Lord Jesus Christ, and should solicit their intercession and prayers. In short, having excited their hope and desire at the sight of the glory enjoyed by the Saints in heaven, they should strive to imitate them, because they ought to be what the Saints have been, if they wish to become what the Saints have become; this is what should occupy themselves then on this Feast and during its octave; each day of which should be sanctified by meditation, and the practice of each of the eight virtues or beatitudes, which the Church causes us to read in the Gospel for All-Saints, to point out to us the road which conducted the Saints to the eternal happiness they enjoy.

ON ALL-SOULS.

TO pray for the dead is a pious duty the Church authorises, and which she has always religiously practised.

The Church who acquits herself daily of this duty, in the celebration of the divine mysteries, consecrates, in a more particular manner to it, the day succeeding All-Saints, whose mournful solemnity puts the faithful in mind of what their faith teaches them on this point, and of what piety demands of them.

It is proper that the faithful be apprised of three or four things on this day.

The first is, to acquit themselves of this pious duty with religion, and to avoid the abuse so common to those who think only of saying on this day, and causing to be said, a multitude of prayers for the dead, without remembering what Jesus Christ has declared, that it is not by dint of words we obtain what we ask for in prayer, but that God regards the disposition of him who prays, and the manner in which he prays.

The second, is to unite alms-deeds, mortification and the other works of satisfaction and penance with prayer.

The third, is to enter into the spirit of the Church, who making on this day a commemoration of all the faithful departed, seems not to be satisfied with such one's praying for his particular parents and friends, but to require them to pray, in general, for all those that have died with the sign of faith, and in the peace of Jesus Christ.

In short, each one of the faithful should, on this day, think of his own death; and the sight of the bones, the burying-ground, and the gloomy repre-

sentation which form a part of the ceremonies of the day, should make a salutary impression upon him, induce him to do penance, and live in such a manner, that the prayers which will be offered up for him, after his death, may be useful to him before God.

A
BRIEF ACCOUNT
OF THE
ESTABLISHMENT
OF
EPISCOPACY
IN THE UNITED STATES.

THE Roman Catholic religion was introduced into this country with the first settlers of Maryland in the reign of Charles I. who granted that province to Lord Baltimore, a catholic nobleman, as a refuge for persons of his religion, from the security of the penal laws, which that unfortunate monarch wanted either the power or the fortitude to restrain. A number of catholic gentlemen, and others, emigrated from England and Ireland, in the hope of enjoying that repose in the new settlement, which was denied them in their native country. The unrelenting spirit of persecution pursued them over the Atlantic. It deprived them of the just fruits of their labour; it debarred them from every post of trust and profit in the colony which they had settled; it compelled them to maintain Protestant ministers; and, finally, it enforced against them many of the British penal laws, from the cruelty of which they had fled. B. F. Andrew White, an English jesuit of eminent piety and zeal, accompanied the first colonists in 1632.

and, from that date till the period of the revolution, the American Catholics in Maryland and Virginia, were constantly served by jesuit missionaries successively sent from England. About the year 1720, the Rev. F. Grayton, and others, introduced Catholicity into Pennsylvania, where in a short time it received a remarkable increase. Since the peace of 1783, and the settlement of the American constitution, penal laws are no longer known: and Catholics enjoy an equal participation of the rights of human nature with their neighbours, of every other religious denomination. The very term of *Toleration* is exploded: because it imports a power in one predominant sect, to indulge that religious liberty to others, which all claim as an inherent right. Catholic clergymen of various orders and nations, have resorted to America; and they every where find an ample vineyard to cultivate. In this state of religious freedom, the clergymen judged it expedient to give stability and dignity to the Catholic religion by the establishment of a regular hierarchy: and they therefore petitioned from the Pope, the creation of an Episcopal see, and the appointment of a Diocesan bishop. The Pope, applauding their zeal, graciously admitted their request, and allowed them to elect their first bishop. The Rev. Dr. John Carroll, who had been for some years the superior of the mission, was the object of their choice: and this gentleman was accordingly appointed First Bishop of Baltimore.

The following is an extract from the Bull of Pius VI. constituting the above mentioned see. After the preamble, the Bull thus continues:

“Wherefore it having reached our ears, that in the flourishing commonwealth of the Thirteen American States, many faithful Christians, united in communion with the Chair of Peter, in which the centre of Catholic unity is fixed, and governed in their spiritual concerns by their own priest's having care of

souls, earnestly desire, that a bishop may be appointed over them to exercise the functions of Episcopal order, to feed them more largely with the food of salutary doctrine, and to guard more carefully that portion of the Catholic flock; we willingly embraced this opportunity, which the grace of Almighty God has afforded us, to provide those distant regions with the comfort and ministry of a Catholic bishop. And that this might be effected more successfully, and according to the rules of the sacred canons, we commissioned our venerable brethren, the cardinals of the holy Roman Church, directors of the congregation *de propaganda fide*, to manage this business with the greatest care, and to make a report to us. It was therefore appointed by their decree, approved by us, and published the 12th day of July of the last year, that the priests who lawfully exercise the sacred ministry, and have care of souls, in the United States of America, should be empowered to advise together and to determine, first, in what town the Episcopal see ought to be erected: and, next, who of the aforesaid priests appeared the most worthy and proper to be promoted to this important charge, whom we, for this first time only, and by special grace, permitted the said priests to elect and to present to this Apostolical see. In obedience to this decree, the aforesaid priests, exercising the cure of souls in the United States of America, unanimously agreed, that a bishop, with ordinary jurisdiction, ought to be established in the town of Baltimore: because this town, situated in Maryland, which province the greater part of the priests and of the faithful inhabit, appeared the most conveniently placed for intercourse with the other States, and because from this province, Catholic religion and faith had been propagated into the others. And, at the time appointed for the election, they being assembled together, the sacrifice of Holy Mass being celebrated, and the grace and assistance of the Holy Ghost being

implored, the votes of all present were taken, and of twenty-six priests who were assembled, twenty-four gave their votes for our beloved son John Carroll, whom they judged the most proper to support the burden of Episcopacy; and sent an authentic instrument of the whole transaction to the aforesaid congregation of cardinals. Now all things being maturely weighed and considered in this congregation, it was easily agreed, that the interests and increase of the Catholic religion, would be greatly promoted, if an Episcopal see were erected at Baltimore, and the said John Carroll was appointed the bishop of it. We therefore, (to whom this opinion has been reported by our beloved son Cardinal Antonelli, prefect of the said congregation, having nothing more at heart, than to ensure success to whatever tends to the propagation of true religion, and the honour and increase of the Catholic Church) by the plenitude of our apostolical power, and by the tenor of these presents, do establish and erect the aforesaid town of Baltimore into an Episcopal see forever, for one bishop to be chosen by us in all future vacancies; and we, therefore, by the apostolical authority aforesaid, do allow, grant and permit, to the bishop of the said city and to his successors in all future times, to exercise Episcopal power and jurisdiction, and to hold and enjoy all and every right and privilege of order and jurisdiction, and of every other Episcopal function, which bishops constituted in other places are empowered to hold and enjoy in their respective churches, cities and dioceses, by right, custom, or other means, by general privileges, graces, indults, and Episcopal dispensations, together with all pre-eminencies, honours, immunities, graces and favours, which other cathedral churches, by right or custom, or in any other sort, have, hold and enjoy. We, moreover, decree and declare the said Episcopal see thus created, to be subject or suffragan to no metropolitan right or

jurisdiction, but to be forever subject immediately to us, and to our successors, the Roman Pontiffs, and to this Apostolical see. And till another opportunity shall be presented to us, of establishing other Catholic bishops in the United States of America, and till other dispositions shall be made by this Apostolical see, we declare by our Apostolical authority, all the faithful of it, living in Catholic communion, as well ecclesiastics as seculars, and all the clergy and people dwelling in the aforesaid United States of America, though hitherto they may have been subject to other bishops of other diocesses, to be henceforward subject to the Bishop of Baltimore in all future times; and to this bishop, and to his successors, we impart power to curb and check, without appeal, all persons who may contradict or oppose their orders, to visit personally, or by deputies, all Catholic churches, to remove abuses, to correct the manners of the faithful: and to perform all things which other bishops in their respective diocesses are accustomed to do and perform, saving in all things our own authority, and that of this Apostolical see. And wherever by special grant, and for the time only, we have allowed the priests, exercising the care of souls in the United States of America, to elect a person to be appointed bishop by us, and almost all their votes having been given to our beloved son John Carroll, priest; we being otherwise certified of his faith, prudence, piety and zeal, for as much, or by our mandate, he hath during the late years, directed the spiritual government of souls, do therefore, by the plenitude of our authority, declare, create, appoint and constitute the said John Carroll, Bishop and Pastor of the said Church of Baltimore, granting to him the faculty of receiving the rite of consecration from any Catholic bishop holding communion with the apostolical see, assisted by two ecclesiastics, vested with some dignity, in case that two

bishops cannot be had, first having taken the usual oath, according to the Roman Pontifical."

Upon the receipt of his Bull from Rome, Dr. Carroll immediately repaired to England, where his person and merits were already well known, and presented himself for consecration to the Right Rev'd. Dr. Charles Walmesley, Bishop of Rama, senior Vicar Apostolic of the Catholic religion in that kingdom. By the invitation of Thomas Weld, Esq. the consecration of the new bishop was performed during a solemn High Mass, in the elegant Chapel of Lulworth Castle, on Sunday the 15th day of August, 1790, being the Feast of the Assumption of the B. V. Mary: and the munificence of that gentleman omitted no circumstance, which could possibly add dignity to so venerable a ceremony. The two prelates were attended by their respective assistant priests and acolytes, according to the rubric of the Roman Pontifical. The richness of their vestments, the music of the choir, the multitude of wax-lights, and the ornaments of the altar concurred to increase the splendor of the solemnity, which made a lasting impression upon every beholder.

Dr. Carroll, after his consecration by Bishop Walmesley, immediately returned to the United States, and entered upon the important duties of his high office. It is unnecessary to state in this brief account, how faithfully, and with how abundant increase to his flock he discharged his pastoral duties. Suffice it to say, that in the short period of twenty years after the establishment of the first Episcopal see of Baltimore, the present venerable Pontiff (Pius VII.) who, in the midst of tribulations most trying to human nature, but equally glorious in his divine master, so worthily fills the Pontifical chair, thought proper to erect Baltimore into a Metropolitan or Archiepiscopal See, and to establish four new suffragan diocesses, namely: Boston, New-York, Philadelphia, and Bardstown in Kentucky. The

first pastors appointed for the new sees, were: for Boston, the Right Rev'd. John Cheverus; for New-York, the Right Rev'd. Dr. Luke Concannon, who unfortunately died at Naples a short time after his consecration, on the point of embarking for the United States: for Philadelphia, the Right Rev'd. John Egan; for Bardstown, (Kentucky) the Right Rev'd. Benedict Joseph Flaget, characters (Dr. Concannon excepted, who, when appointed, resided at Rome, and had never been in this country) already long known to, and revered by the Catholics of the United States, and whose promotion was considered less as a reward of their apostolic virtues, than as a common blessing upon the flocks committed to their care.

The consecrations of these highly respectable gentlemen took place in Baltimore, the Most Reverend Archbishop Dr. John Carroll being consecrator: Dr. Egan was consecrated at St. Peter's, on Sunday the 28th of October, 1810; Dr. Cheverus, at the same church on All-Saint's Day; and Dr. Flaget, at St. Patrick's, Fell's-Point, on the 4th of November. The ceremony was conducted with great pomp and solemnity, amidst an immense concourse of people of every denomination of Christians.

It will not be improper here to add, that in consequence of the advanced age of the Most Rev'd. Archbishop Carroll previously to the establishment of the above-mentioned bishoprics, the great extent of his diocess (comprising at the time the whole of the United States,) and the immense load of duty devolving upon him, the Holy See was pleased to give him a coadjutor. This was the Rev'd. Dr. Leonard Neale, who was chosen to succeed him in the diocess of Baltimore, and consecrated Bishop of Gortyna, on the 7th day of December, 1800.

New-Orleans had already been erected into a bishopric by Pius VI. But on the death of the worthy prelate who governed that diocess, under the

Spanish administration, and, on its accession to the United States, the Holy See was pleased to appoint to it an administrator-general. Dr. William Dubourg, a clergyman of distinguished talents and eminent piety, a member of the learned congregation of St. Sulpice, and President of St. Mary's College at Baltimore, was the gentleman named to fill that office. He shortly after repaired to Europe, to make the wants of his extensive mission known, when he was immediately acknowledged titular of the see he administered. He was consecrated on Sunday, September 24th, in the church of St. Louis at Rome, by Cardinal Joseph Doria, sub-dean of the Sacred College, assisted by the Bishop of St. Malo, the French ambassador, and M. Pereira, Bishop of Terracina.

In looking back to the period of the first introduction of catholicity into this country, under Lord Baltimore in the settlement of Maryland, and contrasting the state of the Church then, with what it now is, the handful of individuals then composing the flock of Jesus Christ, confined to a small province, with the immense numbers now spread over every part of this union, we are at once struck at the astonishing rapidity of the increase: we cannot but see in it the protecting hand of the Almighty, who has been pleased to bless in so extraordinary a manner the labours of his servants; and from the judicious arrangements, combined with other operating causes made by the Holy See for establishing new dioceses in the different states, in proportion to the diffusion of catholicity among them, we are led to hope for a still more abundant harvest, a still greater increase of faithful: and that *the Lord will continue to add daily to his society such as shall be saved.*

In the year 1820, His present Holiness was pleased again to erect two additional Episcopal Sees, also suffragan to the Archbishopric of Baltimore, viz. the See of Richmond and that of Charleston.

The Rev. Dr. Patrick Kelly, formerly professor in the college near Kilkenny, (Ireland) was consecrated: For the latter, Dr. John England, late pastor of the Catholic Church in Bandon, near Cork. The consecration of Dr. Kelly took place in Kilkenny, on the 24th August, 1820: that of Dr. England, in Cork, on the 21st day of September, in the same year. Both of these learned and highly respectable gentlemen arrived shortly after, each in his respective diocese, and the most happy results are expected from their zeal, their talents and their piety.

The following is a list of the *Arch-Bishops and Bishops* of the United States, since the establishment of Episcopacy in the same:

Archbishops.

The Most Rev. Dr. John Carroll,	} of Balti- more.
The Most Rev. Dr. Leonard Neal,	
The Most Rev. Dr. Ambrose Maréchal.	

Bishops.

The Rt. Rev. Dr. John Cheverus, of Boston.	
The Rt. Rev. Dr. Luke Concannon,	} of N. York.
The Rt. Rev. Dr. John Conolly,	
The Rt. Rev. Dr. John Egan,	} of Philadel- phia.
The Rt. Rev. Dr. Henry Conwell,	
The Rt. Rev. Dr. Benedict Flaget, of Bardstown. Kentucky.	
The Rt. Rev. Dr. William Dubourg, of Louisiana.	
The Rt. Rev. Dr. Patrick Kelly, of Richmond, Vir- ginia.	
The Rt. Rev. Dr. John England, of Charleston.	
The Rt. Rev. Dr. John David, Bishop <i>in partibus</i> and Coadjutor to the Rt. Rev. Dr. Flaget, Bishop of Kentucky.	

PRESENT STATE OF RELIGION

IN THE

RESPECTIVE DIOCESES.

ARCHBISHOPRIC OF BALTIMORE.

THE Archbishopric of Baltimore comprises the whole state of Maryland, with the District of Columbia. In this See there are two well organized and respectable Catholic colleges; having each the privilege of Universities: the Jesuit's, at Georgetown, District of Columbia, and the Sulpicean's, at Baltimore. There are besides, two regular and well conducted Theological Seminaries; viz. That at Baltimore, under the direction of the congregation of St. Sulpice, for the instruction of philosophical and theological students; and the one at Washington, District of Columbia, under the direction of the Jesuits. In addition to the philosophical and theological course of this latter institution, children are admitted as day scholars, in adjoining apartments, to be there instructed in the rudiments of the languages, as well as in polite literature, under experienced and capable masters.

Besides the above, there is in this See, at Emmitsburg, Maryland, a new and flourishing establishment upon the plan of a college, and affording many advantages, under the direction of the Rev. Messrs. Dubois and Bruté, two gentlemen of talents and learning. Particulars of this institution, as well as of the two abovementioned colleges, will be found in this Directory.

The Noviciate, or school of introduction into the *Society of Jesus*, is for the present established at the White Marsh, Prince George's County, Maryland.

There are two religious female institutions for the education of young ladies: one at George Town, District of Columbia, under the direction of the *Ladies of the Visitation*; the other at Emmitsburg, under the direction of the *Daughters of Charity*. Particulars hereafter.

There is besides, near Portobacco (Maryland) a respectable house of female Carmelites. This is the oldest establishment of a religious kind in the United States of America. It was established but a short period after the American revolution. Their number is always complete; a manifest proof of the order and regularity observed, and the happiness enjoyed by these truly respectable ladies, who have voluntarily secluded themselves from society, to enjoy in retirement, that peace which the world cannot give, and which is a foretaste of the happiness of Heaven.



CATHOLIC CHURCHES AND CHARITY SCHOOLS.

BALTIMORE is the Archbishop's residence. The City contains four neat and handsome churches. The Cathedral, St. Patrick's, St. John's, and St. Mary's.

The Cathedral, or Catholic Metropolitan church, which is by far the largest and handsomest building of the kind in the United States, was consecrated last year, on the Feast of the Ascension. This splendid edifice was designed and commenced by the late Archbishop Carroll, about thirteen or fourteen years ago. The late Mr. Latrobe was the

architect. The style is Roman, and the plan represents a Roman cross. Its extreme length (exclusive of the intended portico) is 166 feet, and the breadth across the transepts, is 115 feet. Upon the intersection of the body of the cross and its arms, arises the dome; its external form is octangular, 75 feet in diameter, rising 17 feet 6 inches above the walls. The circular dome rises upon 5 steps, 32 feet 6 inches above the octagan, and 116 above the surface of the ground. On the west end, are two towers; they are intended to contain belfreys, and to be carried 120 feet above the surface of the ground. The altar and tabernacle are of foreign marble, extremely well executed. On one side of the altar stands the Archbishopal throne, and on the other, the pulpit. The organ and choir are in the right arm of the cross; the whole of the interior has the most imposing appearance, and inspires the idea of what the house of God ought to be.

In Washington City there are two spacious and handsome churches: In Georgetown, adjacent, also two neat churches; In the city of Alexandria, one; In Fredericktown, one: In Emmitsburg, also one; besides twenty-eight dispersed throughout the country parts; some of which reflect honour on the piety and zeal of the Catholics, by whom they were erected. The number of Catholics in this See is very considerable. They are mostly served by missionaries, whose duties are very arduous, but whose attention and zeal in the discharge of them, are sufficiently manifest in the regularity and piety of those committed to their care.

In Baltimore there are two regularly established charity schools; one attached to the Cathedral, the other to St. Patrick's, on Fell's-Point, in which the children are carefully instructed in the various branches of useful knowledge, and at a proper age are apprenticed to such trades as they themselves may incline to, or are supposed to be most advanta-

geous to their future prospects in life. They are generally supported by private donations, and stated collections in the different churches.

In George Town, District of Columbia, there are also two; one attached to Trinity Church, where children of both sexes are educated; the other is exclusively for female orphans, and is under the immediate direction of the Ladies of the Visitation, who piously take upon themselves the care, both of their education and support.

GEORGE TOWN COLLEGE,

DISTRICT OF COLUMBIA.

REV. ENOCH FENWICK, *President.*

THIS College stands on a delightful and healthy eminence, on the northern bank of the Potomac river, and commands one of the most beautiful prospects in the United States; as from it a full view may be had of George Town, Washington City, the Potomac, and a great part of the District of Columbia. The distance between the buildings of the College and the Capitol is only an ordinary walk, which affords considerable advantages to the students in the higher departments of study, as they are enabled thereby to be frequently present at the most interesting debates of Congress, and pleadings of the Supreme Court.

This is the oldest Catholic literary establishment in the United States. It was founded immediately after the revolutionary war, by the incorporated Catholic clergy of Maryland, who selected from their body, Trustees, and invested them with full power to choose a president and appoint professors. Since the year 1805 it has been under the direction

of the *Society of Jesus*, who have adopted in it the method and course of studies peculiar to that learned Order, and which have been attended with so rich a harvest of eminent men in every country in Europe. The college was raised by Congress, on the 1st of May 1815, to the rank of an University, and empowered to confer degrees in any of the Faculties. Its buildings are beautiful and spacious, capable of containing two hundred students as boarders. They are furnished with an extensive and choice library, and a philosophical and chymical apparatus of the latest improvement.

The system of education, pursued in this establishment, embraces the Greek, Latin, French, and English languages, together with a complete course of the Mathematics, of Moral and Natural Philosophy, Rhetoric and Belles Lettres.

The following gentlemen, since its foundation, have been successively presidents :

The Rev. Robert Plunket,
 The Rev. Robert Molyneux,
 The Rev. William Dubourg,
 The Rt. Rev. Leonard Neal,
 The Rev. Robert Molyneux, (2d time.)
 The Rev. William Matthews,
 The Rev. Francis Neale,
 The Rev. John Grassi,
 * * * * *
 The Rev. Anthony Kohlman,
 The Rev. Enoch Fenwick.

The academic year, in this institution, commences on the 15th of September, and ends on the 31st of July. Students are admitted at any age, provided they can read and have a good moral character.

ST. MARY'S COLLEGE IN THE CITY OF BALTIMORE.

REV. EDWARD DAMPHOUX, *President.*

THIS flourishing institution was originated in 1799 by the Rev. William Dubourg, now Bishop of Louisiana. The number of pupils, both from Europe and America, increasing daily, new buildings were annexed to those already erected, and in 1804, they were sufficient for the accommodation of 150 boarders. The halls for meals, study, and recreation, are spacious; the bed-rooms airy, and divided into separate cells or alcoves, one for each student. There is a number of school-rooms for the different classes of the various literary departments—there are also extensive courts adorned with trees, &c.

St. Mary's College was chartered by the Legislature of Maryland in 1804, and empowered "to hold public Commencements, and confer any degrees in any of the faculties, which are usually permitted to be conferred in any College or University in America or Europe," and this paved the way to a noble emulation for literary honours, at a time when no institution of the kind was as yet in a state of activity in the city of Baltimore. It is supplied with a library consisting of about 8000 select volumes, a philosophical and chemical apparatus of the latest and best construction.

The system of Instruction pursued in the College, embraces the Greek, Latin, French, Spanish, and English languages, a complete course of Mathematics, Moral and Natural Philosophy, Rhetoric, and Belles Lettres.

The Presidents have successively been :

In 1804 The Rev. William Dubourg.

1812 The Rev. John Paquet.

1815 The Rev. Ambrose Marechal,
(now Archbishop of Baltimore.)

1816 The Rev. Simon Bruté.

1818 The Rev. Edward Damphoux.

Besides a president and vice-president, there are, attached to this Institution, nine Professors, one of Divinity, one of Natural Philosophy, one of Moral Philosophy, one of Belles Lettres, one of Mathematics, and four of the languages. There are also eight assistant tutors.

The Vacation begins the Wednesday on or after the fifteenth of July, and lasts till the first Monday of September. There is no other Vacation of consequence in the course of the year. No pupil who is past fourteen years of age, or younger than nine, is received into this College, but for particular reasons. Every student from a foreign country must have a responsible guardian, in one of the commercial cities of the United States.

The College is annexed to a Theological Seminary under the denomination of

St. MARY'S SEMINARY.

THIS Institution was founded in 1793, by the Rev'd. Dr. Charles Nagot of the above-mentioned congregation of St. Sulpice. It is now directed by the Rev'd. Dr. John Tessier, and five of the professors of the College.

MOUNT ST. MARY'S SEMINARY,

NEAR EMMETSBURG, FREDERICK COUNTY, STATE OF
MARYLAND.

REV. MR. DUBOIS, *Principal.*

THIS Establishment was founded in the year 1809 : it was at first intended only as an Ecclesiastical Seminary. Its situation, remote from the vices and dissipation of cities, appeared best calculated to train up in morality and virtue the youth, destined to become one day patterns of it, and apostles of religion. The healthy and pleasing situation of the place, its beautiful prospect which extends around as far as the eye can behold ; an excellent spring of the purest water which issues out of the rock, and supplies all the houses and gardens ; extensive pleasure grounds : all the local and moral advantages it possesses induced many parents to solicit admission for their children, although not destined for the ministry. Their request was granted the more readily, as, besides training up many children to virtue and science, it afforded a useful employment to young ecclesiastics, who, whilst they were pursuing higher studies, devoted a part of their time to teaching inferior classes ; relieved the institution and themselves of the expense of their education, and supplied the seminary with able masters, whose very calling was a pledge of their moral, religious and modest conduct, and who thereby made an apprenticeship in the art of governing, so necessary for future pastors. This attempt succeeded the most sanguine expectations of the undertakers, and so constant has been the public patronage towards it, that it has been thought unnecessary to insert any advertisement concerning it in the public papers ; hence it became known only within a small circle of friends, until lately, when it gradually drew the attention of the

eastern, western, and middle states of the West Indies, and South America, whence pupils are sent to it.

This Seminary is situate at the foot of a branch of the Blue Ridge Mountains, in a most healthy and romantic part of the country, two miles from the town of Emmitsburg, in Frederick county, state of Maryland, about fifty miles from Baltimore, and nearly the same distance from the seat of government. It has extensive courts, terraces planted with trees, well cultivated gardens, and a farm from which the tables are abundantly supplied. The buildings, some of which are only temporary, consist in a log-house for the students, one hundred and twenty feet long and two stories high; a stone house for washing and baking, forty feet long, and eight outhouses. Materials are preparing to build next year a large stone house, three stories high, ninety feet by forty.

The number of students amounts now to eighty; that of the tutors, who are all young men intended for the ministry, amounts to twenty-two, besides three clergymen.

The care of the small children, and of the health of all the pupils, is under the superintendence of the sisters of charity, who have themselves an establishment within two miles of the seminary. Some of those ladies, who have devoted themselves by annual vows to all works of charity, preside over every department which can interest the health, the cleanliness and welfare of the children, as well as the interior economy of the house.

The parish church is erected on the ground of the seminary, on the declivity of the mountain. A fine organ and choir, and the number of attending ecclesiastics, added to the neatness of the church itself, and of its ornaments, give to the divine service a solemnity seldom to be obtained any where else.

The system of education embraces—

The Greek, Latin, English, French, and, for

such as wish it, the Spanish languages; it is also contemplated to add the German, when the local situation will permit it.

Geography and the Mathematics in general, with practical applications of the principles of Mensuration, Surveying, Drawing, Maps and Plots.

Poetry, Rhetoric, and Moral Philosophy. Natural Philosophy is not taught for want of apparatus, which the present buildings will not, as yet, permit to be introduced.

Great care is taken to inculcate the Rules of Grammar and Syntax in every language, especially of the English; and the parents are at full liberty to designate or except any language; and a particular regard is paid to the intended destination of each youth; although the learning of Latin is generally recommended to those who are to remain a few years, as perfectly compatible with their other studies, and best calculated to promote their education.

Arithmetic, Writing and Book-keeping, are particularly attended to, for those who are not to receive a classical education, and are intended for commerce.

Nothing is omitted to promote in every student a spirit of emulation.

The Seminary is under the government of a President and Vice-President, and twenty-two Professors, Prefects and Assistant Tutors.

The government is mild and paternal, but the discipline is strict and regular: the greatest regard is enforced for decency, propriety and morality; and no child is permitted to go abroad, unless attended by at least one of their tutors, except parents themselves send for them.

The Catholic religion alone is professed, without excluding those who should profess another, but attendance to the divine service and accustomed exercises can by no means be dispensed with, a rule which the good order of the house requires.

No uniform is required for the students, who may be supplied with clothing, by or at the will of the parents; but blue cloth coats for the winter, and nankeen, or home-made striped cotton, for the summer, are generally recommended for them; as the greatest simplicity, and the strictest economy, are observed by the seminary, and requested of the parents.

The terms are—

For Boarding and Tuition (to be paid half yearly in advance) including washing and mending, per annum, - - -	\$135 00
Extra charge for French (if learned by the student) - - - - -	10 00
Extra charge for pens, ink, mending, materials, &c. &c. - - - - -	4 56
Use of bed and bedding (unless furnished by parents, who will then be at liberty to take the same away when the child leaves the seminary) - - - - -	8 00
Annual doctor's fees (unless the parents prefer to run the risk of a bill in case of sickness, - - - - -)	3 00
Pocket money, at the option of the parents, 12½ cents per week.	

The prices of stationary, books and clothing, cannot be specified, as they respectively depend upon the age, class, and wearing of the child; all that can be said, that the strictest economy and simplicity are observed.—Medicines are furnished at the apothecaries' rate.

Parents who would prefer to pay by the whole, may do it with \$225—to be paid half yearly in advance, (not including the doctor's annual fees and pocket money, which, for particular reasons, are excepted.)

Students must be supplied at entrance
With 4 Summer suits, if they come in the spring;

Three winter suits, if they come in the fall—1 of the said suits, at least, must be new for Sundays, the others sufficient to last for the season. They must also have 6 shirts, 6 pair of stockings, 6 cravats (if they wear any) 6 pocket handkerchiefs, 6 towels, 1 tooth brush, 1 coarse and fine comb. If parents prefer to furnish the bed and bedding, they must bring a mattress, a pillow, 2 pillow-cases, 2 pair of sheets, 4 blankets, and buy at the seminary one of the cots, which, for cleanliness sake, are made on a particular construction.

Bills of expenditure are forwarded at the close of every six months, either to the parents or guardians, if they live in any of the neighbouring states, or to their correspondents, who must be appointed by the parents within those states, if they live in the eastern or western states, or in foreign countries. His correspondent must be personally answerable for the regular payment of the expenses of a child, and bound to receive him in case it became necessary to dismiss him from the seminary.

Every four months, or thereabouts, a printed bulletin is sent to parents, stating every thing which can interest them respecting the improvement, application, talents, morals, temper and behaviour of their child.

The vacations commence on the first of July, and end on the fifteenth of August, exclusively, when all the students must have returned to the seminary; a rule which cannot be neglected by parents without doing much injury to the improvement of their children.

Should any of the children be withdrawn from the seminary before the expiration of any one quarter, no deduction can be made for that quarter, unless withdrawn on account of sickness, nor can any be made for the vacation, during which parents are at liberty to leave the children at the seminary, or call them home.

MONASTERY OF THE VISITATION OF ST.
MARY.

GEORGETOWN, DISTRICT OF COLUMBIA.

THE Archbishop of Baltimore is indebted for this institution to the zeal and piety of the late Archbishop Neale, who laid the foundation of it at the close of the last century; but in A. D. 1816, it became settled under its present title, by a grant from his holiness Pope Pius VII. which united it to that celebrated order of the Visitation, founded A. D. 1610, by St. Francis de Sales, and which, notwithstanding the efforts of impiety during the late revolutions in Europe, still reckons upwards of eighty houses, preserved or re-established in France, Italy, Germany, &c. &c.

This convent in Georgetown is composed of about fifty nuns, whose object, after paying a due worship to God, by the recitation or singing of the divine office, at various hours in the day, and sanctifying their souls by these and other religious duties, is to take care of the education of young persons of their sex, of the various classes in society. Thus, besides a number of young ladies who are pensioners in the house, they educate also some helpless orphan girls, whose merely necessary expenses are defrayed by charitable persons; and they have a day-school for the poorer class, where upwards of a hundred girls receive instruction, those only who are able, making a very moderate return, and all without distinction of fortune or of religion, experiencing the same tender cares which distinguish these pious daughters of St. Francis de Sales.

Ladies of pious disposition, who would wish to retire from the world, even without making irrevocable engagements, might find there a suitable retreat.

upon terms adequate to their situations, or to the accommodations they would require.

The convent is in a most healthy situation, occupying the highest square of ground in the precincts of Georgetown, and, although the poverty and humility of these good ladies have not permitted them to erect very fine buildings for themselves, their establishment is now conspicuous by the erection of an elegant chapel, with a tower and steeple, built in a style, which, together with a clock and a chime of bells, adds considerably to the improvement of the town.

In sparing nothing that could become the house of God, wherein repeatedly in the day they pour out the incense of their prayers, these nuns have followed their piety rather than consulted their means; for they depend very much for their maintenance on the prosperity of their school.

The attention and benevolence of the Catholics in America, and especially of their pastors, are therefore solicited for this interesting establishment.

Every possible care is bestowed on the religious and moral education of the young ladies, as well as on their polite acquirements, and no distinction is made between those of different religious persuasions, all following *exteriorly* the same rules.

Terms for education and board at the academy, (washing included, with a few usual charges) are \$137 50 per annum, payable half yearly in advance. (Music, Dancing, Drawing, and French, form separate charges.) Each young lady, bringing with her some necessary articles of furniture, for bed and table; or else paying a compensation for the use of it.

Any applications relative to the above may be addressed to the Rev'd. J. P. De Cloriviere, Director; or to the Rev'd. Mary Neale, Mother Superior of the Monastery at Georgetown, D. C.

SISTERHOOD OF ST. JOSEPH,

NEAR EMITTSBURG, FREDERICK COUNTY, STATE OF
MARYLAND.

THIS establishment was founded nearly about the same time as the Seminary of Mount St. Mary's, in 1809. The first object was to afford an opportunity for education to poor orphan girls. For this purpose a considerable sum of money was offered by a respectable and zealous friend of religion and humanity, to be applied towards purchasing a suitable piece of ground. Accordingly the present site of the institution was bought, and by the liberality of other friends, buildings proper to carry on the plan were erected. The next step was to procure a fit instrument under God, to execute with zeal so laudable an undertaking. Mrs. Elizabeth Seton, who but lately had been called to the Catholic church, seized eagerly upon this opportunity of indulging a charitable disposition, which had always been characteristic in her, and of extending the kingdom of God particularly among the poor, made a proffer of her services. They were accepted the more readily, as no one was more entitled to public confidence, than a lady, who, to bright talents and a most respectable character, united a finished education, and a great zeal for the promotion of virtue and religion. But it were in vain that a person so well qualified to conduct this infant establishment would have been found, if suitable co-operators had not been called to unite their efforts to hers; nor would it have availed much to undertake the work, unless means had been taken to perpetuate it. For this purpose, a society was to be formed congenial to the habits, and in some measure to the prejudices of the country. None appeared better calculated than that instituted in France by St. Vincent of Paul, under the name of

Sisters of Charity, as it comprehended not only the education of poor orphan children, but all kinds of charitable good works, a re-union of which appeared necessary in a country, where, on account of the dispersion of the Catholics over the continent, each of them might not have received a sufficient encouragement separately, and when societies were wanting to undertake them, even if they could have been separated. But the convulsed state of Europe at that time, rendered it unsafe to establish any connexion between this and any similar society in Europe, and many modifications being wanting to adapt the society of St. Vincent of Paul, to the habits and manners, circumstances and multiplied wants of this infant country, it was thought more expedient to make this institution altogether American, without being connected with, or dependent on any European institution, but however so as to preserve the whole spirit of the aforesaid institute. Amongst those modifications *one* appeared necessary to the very existence of this society, viz. to embrace in its object the education of young ladies, as a means and resource to provide for the orphans, for the plantation alone could hardly support the society itself, much less could it afford maintenance to orphans; such a modification of the rules of St. Vincent was the more desirable, as it extended the benefits of a religious education to that class of society which has the most influence on the public morals, and which had heretofore been too much neglected. Accordingly Mrs. Seton and the few who associated with her, formed themselves into a Society under the name of *Sisters of Charity of St. Joseph*; which society was incorporated by the Legislature of Maryland in the year 1815.

The principal object of this society is, therefore, to honour Jesus Christ our Lord, as the source and mould of all charity, by rendering him every temporal and spiritual service in their power in the per-

sons of the poor, either sick, invalid, children, prisoners, or others who through shame would conceal their necessities, and even the insane. A secondary, but no less important one, is to honour the sacred infancy of Jesus in the young persons of their sex, whose hearts they are called upon to form to the love of God, the practice of every virtue, and the knowledge of religion, whilst they sow in their minds the seeds of useful acquirements.

This society is composed of widows, and ladies who have never been married. They cannot be received before the age of sixteen, and not even then, without the consent of their parents, nor after the age of twenty-seven, without a particular dispensation grounded on their great merit and character. The widows cannot be admitted without previously being discharged from all care of children or property, and this being incompatible with their holy vocation. They cannot be permitted to enter the Novitiate without having spent at least three months in the house to form an idea of their obligations, and of their probable ability to fulfil them : if persevering in their disposition, and judged by their superiors likely to be called to the holy state, they are to make a Novitiate, which may be extended to five years or reduced to two, according to their own inclination and the judgment of their superiors. At the expiration of that time, if thought competent, they make annual vows, and although they are not supposed to make them except with a determination to persevere until the end of their life in their vocation, still they are at liberty to withdraw at the end of every year ; these vows, although annual only, being intended to check the inconstancy of the human mind, and to prevent a hasty return to the world, which might be followed by regret and remorse. Each lady is to pay her board for one year, and provide herself with bed and clothing, to prevent the house from being overburthened if obliged to bear the expense of so

many who would wish to try their vocation. But should the candidate be found too poor to pay the whole year, though otherwise sufficiently capable of redeeming this deficiency by extraordinary merit, she may be admitted on paying only the first quarter. The ladies preserve to the end of their lives the right of disposing of their patrimony, or of any legacy that may fall to them in favour of their family, and would even be urged to do so, when their relations are poor: the society wishing to promote the advantage of the poor and orphans only as far as they can do it with justice, and consistently with higher claims on the hearts of its members.

The Sisters of St. Joseph are not to be confined to the present establishment near Ennitsburgh, but are to extend their zeal to any orphan asylum, poor school or hospital to which they may be invited, as far as their number permit it without any retribution except their board and clothing, according to the simplicity of their rule. An exception takes place for the pay schools, when requested to open any, the profits of which are to be applied to the maintenance of their novices, of their infirm, sick or old sisters at home, and to the increase of the poor orphans whom they educate at St. Joseph's.

The number of sisters at present is fifty-nine, including novices. The number of young ladies boarding there is fifty-two, besides six orphans boarding in the house, and upwards of forty poor children day scholars, who are taught in a separate house from the boarders, and are partly fed and clothed by the sisters. Besides these boarders and orphans who are now educated at St. Joseph's, the sisters of charity have already the management of an Orphan Asylum and Free School in Philadelphia, of another asylum and pay school in New-York, and of a poor school in Baltimore, in which cities other schools are in demand at present.

THE SYSTEM OF EDUCATION FOR YOUNG LADIES AT ST. JOSEPH'S, EMBRACES

THE English, and if required, the French language, reading, orthography, writing, history, geography, arithmetic, music, drawing, painting, embroidery, plain and fancy work.

Every attention is paid to the morals of the children, and nothing is omitted to excite their emulation and promote their improvement. The government of the school is mild but firm.

The Catholic religion is the only one taught and professed, but without excluding young ladies who profess another, of whom nothing else is required than to attend Divine Service and the customary exercises, a general rule with which the good order of the house will not permit them to be dispensed.

It is unnecessary to add, that in a house like this, the utmost attention is paid to the cleanliness and health, as well as the economy of the children.

An extensive and well cultivated garden affords all the vegetables which may render the board pleasing and wholesome. Suitable grounds are allotted for the amusement and health of the children.

This establishment is situate on a farm, in a beautiful valley, about a mile from the foot of a branch of the Blue Ridge Mountains, a quarter of a mile from the little town of Emmitsburg, and nearly equidistant from the cities of Baltimore and Washington, and two miles from Mount St. Mary's Seminary, from which the Divine Service and Religious Instructions are afforded every day by a Reverend member of that institution, and where the present Superior General of the sisters now resides.

The government is under the management of a council, composed of a Clergyman, who is the Superior General of all the houses connected with the institution; of a Sister Superior, whose care extends also to the distant establishments; of three officers,

viz. an Assistant, a Treasurer, and Procuratrix. Every one of the officers, including the Sister Superior are elected for three years, by the majority of votes, with this exception—that the last may be re-elected for three years more. The Superior General is appointed by the Archbishop of Baltimore. The present Sister Superior of this institution is Mrs. Rose White, one of the first companions of Mrs. Seton in founding this establishment.

THE TERMS FOR THE YOUNG LADIES BOARDING AT ST. JOSEPH'S, ARE:

For Boarding and Tuition, including all the branches above specified, except French, Drawing, Painting, Embroidery and Music, including also washing and mending, to be paid every six months in advance, per annum,	\$125	00
Extra charge for French, if learned by the child,	10	00
Do. for Music and use of Pianos, if do.	41	00
Do. for Drawing, Painting and Embroidery, if do.	20	00
Use of Bed and Bedding, if provided by the House,	7	00

N. B. Parents are at liberty to provide it, but in case they do, they must bring a mattress, pillow, two pillow cases, two pair of sheets, four blankets, and two counterpanes, and a cot must be bought at St. Joseph's, where for cleanliness sake they are made on a particular construction.

Doctor's Salary, unless parents prefer to run the risk of a bill in case of sickness, \$3 00

The stationary and books are found by the house, as well as the clothing, if desired by the parents, and charged in proportion to what each child receives, as it depends upon the age, class and wearing of the

child ; but this can be said, that the strictest economy is observed.

Pocket Money must be regulated by the parents, but very little is wanted. Every child must be furnished with at least four changes of clothing and cot linen, besides towels, handkerchiefs, a tooth brush, and a *coarse and fine* comb. No particular dress is required. Dark clothes are generally preferred, particularly bombazet frocks for the winter, and gingham or home made cotton for summer.

BISHOPRIC OF BOSTON.

RT. REV. DR. CHEVERUS, *Bishop*.

THIS Diocess comprehends all the New-England States, including Maine. The residence of the Bishop is in Boston. This city contains at present two neat churches, viz. the Cathedral of the *Holy Cross*, and St. Augustine's. This latter church has been just erected in South-Boston. The Cathedral was erected nearly twenty years ago, and stands a distinguished monument of the strenuous exertions, the indefatigable zeal, and the fervent piety of the present Bishop and his late ever to be regretted Vicar General, the Rev. Dr. Matignou. Before the arrival of these two worthy gentlemen in the town of Boston, Catholicity was scarcely known there, and still less throughout the New-England States. A few scattered families, made up of all that belonged to their charge ; and these were principally of the poorer classes—the prejudices of the people derived from their Puritanic Fathers, were generally strong against them—the spirit which had dictated the most obnoxious laws was yet alive ; and every attempt was made, even after the revolutionary war, by the enemies of the Catholic Church, to keep it so, by

misrepresenting her tenets, denouncing her worship as idolatry, and ridiculing her ceremonies. In short, every circumstance seemed to indicate but little prospect of any thing like a permanent and successful ministry. These obstacles however did not discourage our truly apostolic missionaries. The Catholic Clergy have no families to support—their wants are few and easily supplied—their object after their own sanctification is the salvation of their neighbour. They thirst not after the riches of this world; they are only anxious for those of heaven—they are aware upon entering into the vineyard of the Lord, that though *the burden or heat of the day* may be *great*—there is one who will support them under it—and who, in due season, will reward their exertions. It was in this frame of mind that Dr. Matignou, and shortly after Dr. Cheverus repaired to Boston. They entered upon the work marked out to them, not from choice; but because it was marked out to them by the hand of their then Superior, Dr. Carroll, Bishop of Baltimore. They viewed it as the hand of God directing them to what he would have them do. It is unnecessary to state here the opposition and trials they had to encounter from the side of enemies to the true faith, on entering upon the discharge of their duties; nor the hardships, the scantiness of their provision forced them to endure. Suffice it to say, that by their exemplary piety, their care of and unwearied attention upon the poor, the sick and the infirm, the faithful distribution of the word of God thrice on Sundays and holidays, regular catechistical instructions, the clear and masterly exposition of the real doctrines of the Catholic Church, joined to their amiable manners and gentlemanly deportment, they failed not, in a short time, to win the hearts and gain the affections of their dissenting brethren—prejudices soon began to disappear, inquiries after truth to be made, numbers successively to join their little society; and at

this present time, the Church of Boston forms a very prominent feature in the Catholic body of the United States. O, truly fortunate revolution in France ! every true Catholic in this country may exclaim, which has brought us so many edifying and enlightened instructors ! There is no part of the United States, that cannot bear witness to their zeal, and should not be eternally grateful. Where is the youth of a liberal education, sincere piety and correct morals, who has not been formed by some one or more of the clergy of France, emigrants to this country ? Where is the College or Catholic establishment that has not been, or is not now under their direction ? They have taught our youth, they have instructed and enlightened our people, they have directed thousands in the way to heaven, they have enlarged and extended the kingdom of Jesus Christ on this side of the Atlantic, they have sown and watered a seed, which will hereafter spring up and yield an amazing increase—to say all in one word, by their edifying example, the sweet odour of their piety and unwearied exertions in every section of the Union for these twenty-five years back, they have contributed, principally contributed, to render the church in this country what it now is.

There are in this diocess four other churches, viz: one at Salem, which is finished in a very superior style ; one at New-Bedford, and two in the state of Maine, at Damascotti and at Whitefield. In this diocess, as in that of Kentucky, there is a tribe of Indians, professing the Catholic religion, whose orderly conduct and sincere piety astonish, as well as edify all who travel through their settlement.

A religious house, whose rule embraces the education of young ladies, being greatly wanted in Boston, the Bishop has lately made choice of the order of the Ursulines to superintend that department ; and accordingly has invited into his diocess several ladies of the above mentioned order, and established

them near his Cathedral. The Convent being yet in its infancy, consists at present only of one Prioress, and six sisters, with two novices. The system of education embraced by these pious ladies, is every way calculated to suit this country. In addition to the useful branches of literature, they instruct those committed to their charge, in every polite accomplishment.

BISHOPRIC OF NEW-YORK.

RT. REV'D. DR. JOHN CONNOLLY, *Bishop*.

THE bishopric of New-York, comprehends the whole state of New-York, together with the northern parts of Jersey. The residence of the Bishop is in New-York. This city contains two Catholic Churches, viz: the Cathedral (St. Patrick's) and St. Peters.

The Cathedral is a superb edifice, 120 feet long by 80 feet wide, finished in a superior manner in the inside, and is capable of holding 6000 people. The exterior, as to the ornamental part, is yet unfinished. The style of the building is Gothic; and from its great extent and solidity, must have cost upwards of 90,000 dollars. No church in the United States, (the Cathedral in Baltimore excepted) can compare with it.

St. Peter's, which is the first Catholic Church erected in New-York, is a neat, convenient, and handsome building. It was erected about 20 years ago, at which time the number of Catholics did not exceed three hundred. At present they number upwards of twenty thousand. They are mostly natives of Ireland and France.

There are in this city two extensive Catholic charity schools, conducted upon a judicious plan, and

supported partly by the funds of the state, and partly by moneys raised twice a year by the two congregations. Independently of these two establishments, the Emmitsburg sisters of charity have a branch here of their pious institution, exclusively for the benefit of female orphan children, whom they board, clothe and educate. Their house fronts the side of the Cathedral, and is in one of the most healthy situations in New-York.

In Albany there is likewise a Catholic church—a neat and compact building. It was erected about 14 years ago, and is attended by a growing congregation. The clergyman officiating in this church, visits occasionally Troy, Lansingburgh, Johnstown and Schenectady.

In Utica, a large and beautiful church has lately been erected and consecrated, which reflects great honour on the Catholics residing there. Their number is not great; neither are they generally wealthy—their zeal however *for the house of God, and the place where his glory dwelleth*, has enabled them to surmount every obstacle to the exercise of their piety. From the multitude flocking annually to this flourishing village, no doubt can be entertained but this will shortly become one of the most numerous, and respectable congregations in the diocese.

In Rome, (15 miles distant from Utica,) there is as yet no Catholic church, but a beautiful lot is reserved, by the liberality of Dominick Lynch, Esq. on which one will be erected, as soon as the number of Catholics settling there will render its erection necessary. The situation of this little town is healthy and beautiful.

In Auburn, an agreeable little town, still farther distant in the state, there is likewise a Catholic church, recently erected.

In New-Jersey, in the town of Patterson, there is also one, which is regularly attended by a clergyman.

In Carthage, near the Black River, a small and neat church has been lately erected.

THE FOLLOWING ARE THE CATHOLIC
CLERGYMEN OFFICIATING IN THIS DI-
OCESS.

NEW-YORK.

RT. REV'D. DR. JOHN CONNOLLY, } *St. Patrick's Catho-*
REV. MICHAEL O'GORMAN, } *dral.*
REV'D. CHARLES FRENCH, } *St. Peter's.*
REV'D. JOHN POWER, }
REV'D MR. BULGER, *Patterson.*
REV'D. MICHAEL CARROLL, *Albany and vicinity.*
REV'D. JOHN FARNAN, *Utica and vicinity.*
REV'D. PATRICK KELLY, *Auburn, Rochester, and other*
districts in the Western parts of this state.
REV'D. PHILIP LARISSY *attends regularly at Staten*
Island, and different other congregations along the
Hudson River.

BISHOPRIC OF PHILADELPHIA

RT. REV'D. DR. HENRY CONWELL, *Bishop.*

THE diocess of Philadelphia comprehends the two states of Pennsylvania and Delaware, with the southern part of Jersey. The residence of the Bishop is in Philadelphia. This city contains four Catholic churches, viz: the Cathedral, (St. Mary's,) Holy Trinity, St. Augustine's, and *St. Joseph's; all with

NOTE.

* *St. Joseph's.* This church has been lately repaired and considerably enlarged. It is now not greatly inferior to any one of the other three—has a beautiful organ with a select choir. The Bishop, for the present, officiates in it.

the exception of the last mentioned, spacious and handsomely finished. Small as is the church of St. Joseph, it was, when built, sufficiently large to contain all the Catholics then residing in Philadelphia. It was erected by the Jesuits many years ago, and is still belonging to that society. The church of St. Augustine is a splendid edifice—it was built by the late Dr. Carr, and is the property of the Augustinian order, of which he was a member. A large and respectable congregation attend it. Holy Trinity church is likewise a very spacious and neat building. The congregation attached to it, consist principally of Germans, who erected it with the view of having the word of God delivered to them in their mother tongue. Since that period, the English language is become predominant, and shortly will be the only one understood.

In this diocess are eleven other churches, some of which are solid and well-constructed buildings, viz: *In Pennsylvania*: the church in Lancaster, attended by the Rev'd. John Holland; that at Conewago, by the Rev'd. Messrs. De Barth, Larhue, Divin. Byrne and Brett; at Reading, Berks county, by the Rev'd. G. Shenfelter; at Carlisle, Cumberland county, by the Rev'd. G. Hogan; at Chambersburgh, Franklin county, by the Rev'd. Mr. Kearns, at Loretto, Cambria county, by the Rev'd. Mr. Galitsin; at Greenburgh, by the Rev'd. Mr. McGirr; at Pittsburgh, by the Rev'd. Mr. McGuire: at Cochinlopen, Montgomery county, by the Rev'd. Paul Kohlman.

In Delaware: The church at Wilmington, St. Patrick's, attended by the Rev. P. Kenny. *In New-Jersey*: The church at Trenton, attended by the Rev. Mr. Doble.

There is likewise a branch of the Emmitsburg Sisters of Charity established in the city of Philadelphia, consisting of several pious and well-informed ladies, who superintend the education of orphan chil-

dren. Too much cannot be said in praise of an institution, so commendable in its object, and so highly deserving of the community at large. Since their establishment in this city, the most happy results have attended their labours, and efforts are making to render their usefulness still more extensive.

There is besides a Charity School connected with St. Joseph's, which is conducted upon the usual plan of such establishments.

Catholicity was introduced into Pennsylvania as early as the year 1720, by the Rev. F. Grayton and others; since which time it has gradually extended; and it is pleasing to reflect that at the present day, the professors of it in Philadelphia alone, make up nearly one-fifth of the population of that city. Heaven grant that peace, good-will and harmony, may once more prevail among them; and that the same efforts be used to continue the work of God which were employed in its first establishment.

BISHOPRIC OF BARDSTOWN, (KENTUCKY.)

RT. REV. DR. BENEDICT FLAGET, *Bishop.*

THE Bishopric of Bardstown is of prodigious extent. It comprehends the whole state of Kentucky; of Tennessee; of Ohio; of Indiana and Illinois, with the Michigan and North West Territories. A few years back all these countries were little better than a wilderness, with scarcely a Catholic to be seen in them. They are now one of the most populous and flourishing portions of Catholic America. The residence of the Bishop is at Bardstown, where a new and elegant Cathedral has lately been erected, which, in point of materials, extent, and beauty of design, is inferior to but few in the United States.

There are besides this 16 or 18 other churches, large and small, erected at proper distances, to meet the convenience of the faithful; of which the following are the principal, viz: The church of the Dominicans, at Bornhem; the church of Lexington, those of Louisville and Danville; the church of St. Mary, in a village containing 100 families: also the little church of St. Clare, which assembles 40 families in a congregation of its name; the church of St. Bernard, with a considerable congregation; another not far distant from it, with 30 or 40 families; the church of St. Rumold, with a congregation of 20 families; the Oratory of the Sacred Heart; the church of St. Barbe; that of St. Charles, which has undergone considerable alterations; and the church of St. Anthony. These last mentioned churches are all of wood, consequently not very durable; but are decent and well kept up.

There are also, in this Diocess, some remnants of Indian tribes professing the Catholic faith; the same having been carried among them by the Jesuits before their suppression. Amongst these children of the forest, who evince a great attachment to this Holy faith, is the tribe surnamed *the Wolf*. They are occasionally attended by one or other of the Missionaries of Kentucky, who instruct and baptise their children, and administer to them the Holy Sacrament of the Altar. As a flourishing Seminary has been lately established at Bardstown, exclusively for the education of Catholic clergymen, it is greatly to be hoped that the time is not far distant when the light of the Gospel will be extended far into the wilds of this immense Diocess, inhabited by these unhappy people, and which will also raise up a sufficient body of able and pious ecclesiastics, to supply the wants of the more settled parts. Hitherto, from the great scarcity of labourers, the vineyard of the Lord has been but partially cultivated. There are yet parts of this country, in which many Catholics

have settled (chiefly on the borders of the great lakes) who have not yet seen the face of a Catholic clergyman.

The states of Ohio, Indiana, and Illinois, are daily giving more and more to the Church. In each of these several large congregations of Catholics are found. They are chiefly French who extended themselves through parts of this country, as early as the seventeenth century. Vincennes, in Indiana, was formerly a *station* of the Jesuits, whence they made excursions among the savage tribes.

Besides the Seminary at Bardstown, under the immediate direction of Dr. Flagit; the Dominicans have likewise established a college in Kentucky, which is greatly frequented, and promises to be of great benefit to the Diocess. Dr. Wilson is at the present time president of it, a gentleman of known piety and talents.

There is also an academy at Frankford, which is confided to a Catholic Professor, a Mr. O'Hara. It is attended by 172 scholars and has three tutors, besides the principal.

Four religious houses of females of different orders have been established in this growing Catholic country, since the erection of the See at Bardstown, viz. The Daughters of Charity, which is a branch of the Mother House at Emmitsburg; *The little congregation of the Friends of Mary beneath the Cross of Jesus*; the order of the Apostolines, lately established at Rome by his Holiness; and the Cloister of Loretto, in the enclosure of which is found the Cottage. All are in a flourishing condition, and exhibit in their members striking models of that sincere disinterested piety, which characterises the true disciples of Jesus.

BISHOPRIC OF LOUISIANA.

RT. REV. DR. WILLIAM DUBOURG, *Bishop.*

Consecrated in Rome, Sept. 24, 1815.

THIS Diocess includes the whole ancient Louisiana, as sold by France to the United States, together with the Floridas. The Episcopal See was erected in 1796, when the country yet belonged to the crown of Spain.

Ancient Louisiana is now divided into the state of that name, whose capital is *New-Orleans*; the state of Missouri, the chief town of which is *St. Louis*, and the territory of Arcansas. The extent of the Diocess has induced the Bishop to divide his residence between New-Orleans and St. Louis, in each of which he has his Episcopal chair. In the probable event of his soon obtaining a coadjutor, the two Prelates would then settle, one in each of these two extremities.

The Clerical Seminary, founded about two years ago, is in the state of Missouri, Perry county, in a settlement called *Barrens*. It is held by the priests of the Mission of St. Vincent of Paul, under the superiority of the Rev. Joseph Rosati. The Novitiate of that venerable congregation is at present composed of six or seven members. Several priests of the same holy institute are disseminated in parishes through the Diocess. The Seminary begins to flourish, and promises a succession of well informed and pious Missionaries. Among the priests of the Seminary, one is devoted to the neighbouring missions as far as New Madrid.

St. Louis has a Catholic college, under the inspection of the Bishop and several Clergymen, either priests or juniors, the priests are the Rev. M. M. F. Neal, Leo Deys, and A. B. Anduze, who, besides their collegiate duties, perform also the service of the Cathedral, and attend to other

parochial functions, both in St. Louis and neighbouring settlements.

The officiating clergymen in this upper part of the Diocess, besides the above named, are the Rev. Henry Pratte, in *St. Genevieve*, a thriving town, sixty miles south of St. Louis; the Rev. P. Desmoulin, *Carkaskeas*, the Rev. N. Olivier, *Prairie, du Rochu*; the Rev. N. Savine, *Cahokias*; the Rev. Charles De'Lacroix, *St. Ferdinand*; who also attends the infant missions on the Missouri: The Rev. Joseph Aquaroni, P. of the M. for St. Charles, Dardenni, and *Portage des Scioux*.

There are churches in all the above places, the most remarkable of which are the New Cathedral in St. Louis, a brick building 130 feet long, not yet completely finished, adorned with valuable paintings, organ, and furniture; the brick church now building in St. Ferdinand, on a very handsome plan, and that of St. Genevieve.

The state of Missouri is also blessed with the institution of the Religious Ladies of the *Sacred heart of Jesus*, a precious colony arrived from France in 1818, established in the village of St. Ferdinand, 15 miles north of St. Louis, where they have set up a Novitiate, now composed of five novices and several postulants: a thriving seminary, the resort of the daughters of most of the wealthy inhabitants of this and adjacent states, and a day school for girls of the poorer class.

The state of Louisiana has eighteen ecclesiastical parishes, viz. N. Orleans, St. Bernard, St. Charles, St. John the Baptist, St. James, St. Michael, Ascension, Assumption, St. Joseph, St. Gabriel at Iberville, Baton Rouge, Point Coupée, St. Martin, and St. Mary, (Attacappas) St. Landry, St. Charles Borromeus (Opeloussas) Avoyelles, Natchitoches, to which is to be added Natchez, in the state of Mississippi.

In New-Orleans, there is a convent of Ursuline Nuns, a long standing, wealthy, and most recom

mendable establishment, consisting of fifteen or sixteen professed nuns, and a number of novices and postulants. Their female seminary, which is always full, has, for upwards of sixty years, continued to render to religion in that quarter, the most essential services. They have a public church served by the Rev. first vic. gen. of the Diocess, and a chaplain.

The Cathedral in this populous city, is a large brick pile, adorned with three steeples, and richly furnished; its revenues are considerable, and its situation in the centre of a magnificent square, commanding a full view of the Mississippi, is one of the finest in the world. It is served by the Rev. Father Anthony de Sedella, assisted by the Rev. Messrs. A. Moni, N. Mariani, and Audr. Ferrari, P. of the M.

There is also, in the vicinity of New-Orleans, a newly established and flourishing college, under the tutorship of the Rev. B. Martial, vic. general Evreant. Harrissart, and N. Bertrand, assisted by young gentlemen attached to the church; and in the city, a numerous Lancastrian School, kept by the Rev. Michael Portier.

The ladies of the Sacred Heart are at this moment forming a second establishment for the education of young ladies, at Opeloussas, upon a liberal foundation, for which that section of country is wholly indebted to the pious munificence of Mrs. Charles Smith, pursuant to the plans of her late venerable husband, the founder and endower of the parish church of St. Charles Borromeus, contiguous to the convent.

The Floridas being just ceded to the United States, a priest is to be immediately sent to Mobile, as the precursor of several others shortly expected.

The Arcansas have one. Religion in that quarter has hitherto laboured under difficulties, which it is hoped will gradually be removed.

The number of priests and juniors in holy orders in this Diocess, is at present fifty, and will probably before the expiration of the year, be carried to upwards of sixty.

The mission to the poor Indians along the borders of the Missouri, is now the great object of the bishop's solicitude: He entertains a hope, that under the protection of God, that a large field will soon be opened to the industrious exertions of fervent missionaries. The prayers of the pious are requested for an undertaking at once so arduous and of so vast an importance.

BISHOPRIC OF RICHMOND, (VIRGINIA.)

RT. REV. DR. PATRICK KELLY, BISHOP.

THIS Diocess comprehends the whole state of Virginia. The residence of the Bishop is in Norfolk. There is but one Catholic church in this borough. It was built about twelve or fourteen years ago, stands in a healthy situation, and is a tolerably large and compact building.

There are at present six other Catholic churches in the Diocess, viz. one in Portsmouth; one in Richmond; one in Martinsburg; one in Winchester; one in Bath; one in Shepherds Town. These four last mentioned churches, were formerly attended by clergymen residing in Maryland—but in future, they will be served by priests whose residence will probably be in Winchester.

There are no Catholic schools, properly so called, yet established; Though many of the school masters throughout the Diocess are Roman Catholics.

The Apostolical letters dismembering the Diocess of Baltimore, erecting the See of Richmond, comprising the whole state of Virginia, and appointing

Dr. Kelly its first Bishop, bear date the 11th July, 1820. This gentleman received episcopal consecration in the parish chapel of St. Mary, in the city of Kilkenny, and Diocess of Ossory, Ireland, on the 24th of August following, and the feast of St. Bartholomew, at the hands of the most Rev. Dr. Troy, Archbishop of Dublin, assisted by the most Rev. Dr. Murray, Coadjutor of Dublin, and the Rt. Rev. Dr. Marum, Bishop of Ossory. He arrived in Norfolk on the 19th of January, 1821, and the Sunday following published his authority in the usual manner.

BISHOPRIC OF CHARLESTON.

RT. REV. DR. JOHN ENGLAND, BISHOP.

THIS Diocess comprehends the three states of North Carolina, South Carolina, and Georgia. The residence of the Bishop is in Charleston. This city contains at present but one Catholic Church; but the foundation of a cathedral is immediately to be laid, which, when completed, will equal in size and beauty almost any in the United States. It is to be erected in a central part of the city, on a beautiful square lot, formerly known by the name of the *Vauxhall Gardens*; which is already purchased for the purpose. The present church, which stands in Hazel street, is a neat building, though much too small for the number of Catholics residing in the city, and the accommodation of those of other denominations who would wish to frequent it.

In North Carolina there is no Catholic church, as yet, but several are also immediately to be erected, for the accommodation of those Catholics who are largely scattered through the state, viz. one at New-hern; one at Wilmington, and one at Washington

In the state of South Carolina, one is likewise to be immediately erected at Columbia. This city is the seat of the legislature, and contains a number of Catholics who are every day increasing. And another in Chester county, where there is a new settlement of individuals professing our religion.

In Georgia, there are three Catholic churches, viz. one in Savannah; one at Augusta, and one 40 miles from the last mentioned town, at a place called Locust Grove. This last was erected by a colony from Maryland, who have been some time settled in this neighbourhood.

Charleston was erected into a Diocese by his present Holiness, the 12th July 1820, and Dr. John England appointed its first Bishop. He was consecrated on the 21st September, the same year, in the church of St. Finbar, in the city of Cork, (Ireland,) by the Rt. Rev. Dr. Murphy, Bishop of Cork, assisted by the Bishop of Ossory and Dr. Kelly, Bishop of Richmond; the Archbishop of Mitylena and the Bishops of Cloyne and Ross, Ardfer, Aghadoe and of Limerick being present.

There are yet no Catholic schools in any part of this newly created Diocese: but great exertions are making to diffuse a correct knowledge of the principles of the Catholic church throughout the different states, by the establishment of societies, which have for their object the dissemination of books of piety and instruction.

The following is the constitution of that established for Charleston.

CONSTITUTION.

1st. Every person contributing the sum of one dollar yearly, shall be a benefiting member; and every person contributing four dollars yearly, shall

be a regulating member, during the payment of such contribution.

2d. Every person contributing twenty-five dollars in one payment, shall be a regulating member during his or her life.

3d. Every contributor of fifty dollars in one payment, shall be a governor of the society for life.

4th. Every Roman Catholic Clergyman having jurisdiction in the Diocese of Charleston, shall be a governor of the society.

5th. The society shall be governed by a President, three Vice Presidents, one general committee, and various local committees.

6th. Every Governor of the society, shall have a right to sit and vote in every committee.

7th. The Roman Catholic Bishop of Charleston, and during the vacancy of the See, the Vicar Capitular shall be President.

8th. The Roman Catholic Vicar General, shall be the senior Vice President; and the two other Vice Presidents shall be chosen by the general committee, from among the governors of the society, on the first Friday after Easter every year.

9th. The general committee shall, on that day, also choose a Secretary and Treasurer for that year.

10th. The President, Vice Presidents, Committee, Treasurer, Secretary, and regulating Members of the Society, shall assemble together in the Cathedral Church, on the first Thursday after Easter in every year, at four o'clock in the afternoon, and the chair shall be taken at a quarter past four, by the person entitled thereto; and some person previously appointed for that purpose by the committee, shall then make a report of the proceedings of the past year, and also of the Treasurer's accounts, and generally of the business of the society; after which, every regulating member will be at liberty to propose any new regulation he may think proper, not incompatible with the original Constitution of the society, and

should it be seconded by another regulating member, it shall be entered for discussion, or decision, at the proper time; then such questions as on that day come regularly before the meeting, shall be read by the Secretary in their order; after which, and before any discussion on any other subject, the persons so assembled, shall choose twelve members, generally from amongst the body, who, together with the governors and members of local committees, shall be the general committee for the ensuing year—after the ballot shall have been made, the other questions shall be disposed of.

11th. Any new regulation proposed for the adoption of the society, must first be given in writing to the Secretary, signed by the proposer, and seconder thereof, and shall be read aloud by the Secretary at the proper time, to the regulating members, at their annual meeting, on the first Thursday after Easter, or on any other day when a general meeting shall be regularly assembled; but such new regulations shall not be discussed, nor adopted, nor rejected, until they shall have been laid before another general meeting, regularly assembled, at least one calendar month after the proposition shall have been originally read to the meeting; and should no decision be had thereon within two meetings after it had been originally made, it shall be laid aside altogether.

12th. At all meetings the President shall take the chair, if he be present; in his absence, the Vicar General; in their absence, the Vice President who had the majority of votes, and in the absence of President and Vice President, that member of the committee whose name stands highest on the list; and for that purpose, the Secretary shall range their names according to their majority of votes, the name of him who had the greatest number first.

13th. In all decisions by the committees, general or local, the President, Vice Presidents, and members of the committees, shall have one vote each;

and in case of an equality of votes, the chairman shall have a second vote.

14th. In every City, Town, or District of the Diocese, in which there shall be twenty members, there shall be a local committee of any number that may be determined on, chosen by the members on the first Monday in January in each year. The Roman Catholic Clergyman who is charged with the care of the place, shall be President of the local committee; and on the day of their appointment, the local committees shall appoint a Vice President, Treasurer, and Secretary, and cause the names and offices of their members, to be immediately transmitted to the Secretary of the General Committee.

15th. The local Vice President, shall, if possible, be a governor of the society, and amongst the governors a Clergyman shall be preferred.

16th. The General Committee shall determine upon the application of the funds, in the procuring of Catholic works for the members. No work shall be procured by the society, unless the written approbation of the Bishop, or Vicar Capitular, or Vicar General, be had therefor.

17th. The local Treasurers shall transmit, every quarter of a year, the balances in their hands, to the general Treasurer; who shall notify the receipt thereof, and its amount, to the general committee, at their next meeting.

18th. The General Committee shall meet on the first Monday of every month, to transact business; and shall always take the earliest opportunities of sending to the local Committees, such books as they may desire, as far as the means of the General Committee will admit, and the deserts and wants of the local committee will require.

19th. The General Committee shall, every year, transmit to the local committees, before the feast of the Ascension, a written or printed statement of their accounts for the last preceding year.

20th. All extraordinary General Meetings of the Society, shall be called by the President or Senior Vice-President, upon a requisition of three Governors and six regulating Members; which requisition and notices of the general meeting, shall be published in at least two newspapers of the city of Charleston, ten days before the day of meeting.

Resolved, That a Committee be appointed to procure subscribers, as officers or members of this Society, conformably to the regulations and provisions therein contained, and that the said committee do report to an adjourned meeting, to be held in this Church, on Thursday next, the third day of May, at half past four o'clock in the afternoon,

Resolved, That the following gentlemen do compose the Committee, &c.

THE FLORIDAS.

THESE two provinces of *East and West Florida*, are by the late treaty with Spain, annexed to the United States. Hitherto they were considered by Ecclesiastical authority, as forming a part of the Bishopric of Louisiana, and of course subject to the Bishop of that diocess, the Rt. Rev'd. Dr. William Dubourg. It is probable, however, they will soon form a separate Diocess.

There are two Catholic Churches in the Floridas, viz. one at St. Augustine, and one at Pensacola.—The church at St. Augustine is a superb edifice, 140 feet long, and proportionally wide: it was built by the King of Spain, and is in every point of view a truly majestic and handsome building.

The population of St. Augustine, is about three thousand five hundred, three thousand of whom are Catholics.

The church at Pensacola is a small but substantial building. It is at present under the superintendence of the Rev. Dr. Coleman, the Catholic Clergyman of that Parish. The congregation consists also, of nearly the whole population of the town.

A

SHORT ACCOUNT, AND PRESENT STATE
OF THE
SOCIETY OF JESUS,
IN THE
UNITED STATES.

SOME time after the suppression of the Order of the Jesuits by Clement XIV. Francis Kareu and other secular priests, resident for many years in the vast empire of Russia, earnestly solicited permission of his holiness Pius VII. to unite in a body, for the purpose of being able to apply themselves more easily in conformity with their institute to the instruction of youth in religion and good morals; and to devote themselves to preaching, to confession and the administration of the other Sacraments. This request was strongly supported and recommended by the then reigning Emperor Paul in his dispatch, dated 11th August, 1800; in which, after setting forth his special regard for the above priests, he declared that it would be highly agreeable to him to see the *Company of Jesus* established in his empire under his (the Pope's) authority.

His Holiness after attentively considering the many great advantages which those vast regions would thence derive, and how useful those ecclesiastics whose morals and doctrine had been so long tried, would be to the Catholic religion, thought proper to second the wish of that Prince.

In consequence, by a Brief dated the 7th March, 1801, power was granted to F. Kareu and his col-

leagues residing in Russia, or who should repair thither from other countries to form themselves into a body or congregation of the *Company of Jesus*: they were at liberty to unite in one or more houses, to be pointed out by their superior, provided these houses were situated within the Russian empire. F. Kareu, was named by his Holiness, general of that *Company*, and was authorised by him to resume and follow the rule of St. Ignatius of Loyola, approved and confirmed by the constitutions of Paul III. of happy memory.

This power, so bountifully conceded to Russia, was at the solicitation of several ex-jesuits resident in this country, equally extended to the United States. Accordingly, in 1806, permission was granted to these to write as formerly, in a body, of which Rev. F. Robert Molyneux, was appointed Superior, subject, however, to the General in Russia—also, to institute a Novitiate agreeably to the rule of St. Ignatius, to apply to the education of youth, to preach, to administer the Sacraments, &c. with the consent and approbation of the Ordinary.

The priests then exercising the ministry in this country, who availed themselves of this permission, were the following:

Rev. F. Robert Molyneux, *Superior*.

Rev. F. Charles Neale,

Rev. F. Charles Sewall,

Rev. F. Silvester Boarman.

All of whom had formerly belonged to the ancient society. These were soon reinforced by Fathers from White Marsh Russia, who had already been received there into the *Congregation*, conformably to the above mentioned Brief of the 7th of March. The following are the Fathers who were successively sent hither by the General, in the order in which they came:

- 1st. F. F. Britt, and Henry,
- 2ly. F. Malevé,
- 3ly. F. F. Epinette, and Anthony Kohlmann,
- 4ly. F. F. Rantzau, and Malou,
- 5ly. F. Grassi,
- 6ly. F. Vanquickerborne.

Their arrival was hailed by every friend to religion, and especially by those of the faithful, who had witnessed the happy effects of the zeal of those who had previously laboured in Pennsylvania and Maryland.

In 1807. a Novitiate was opened at George-town College, which establishment had already been placed by the consent of the incorporated Catholic clergy of Maryland, by whom it had been erected and hitherto conducted, exclusively under the government of the Order. Several young men who had been educated in that college, and had already finished their philosophical and a part of their theological studies, offered themselves, and were received into it with some lay brothers. At the conclusion of the first year's term, others were admitted to their probationary exercises: who, though not so far advanced in their ecclesiastical studies, afforded great hopes, by their other attainments, of extensive usefulness. So that in a very few years after its second introduction, the *Society* was deemed upon a solid and prosperous footing. Thus did it continue to thrive, adding yearly to its numbers, when the long wished for Bull of Pius VII. (his present Holiness) issued on the 7th of August, 1814, completely re-establishing this useful congregation, made its appearance, enlarging at once the sphere of its action and insuring its durability. The following is an extract from that celebrated Bull:

"The Catholic World," says this pious Pontiff, "demands with unanimous voice the re-establishment of the Company of Jesus. We daily received to this effect the most pressing petitions from our

venerable brethren, the Archbishops and Bishops, and the most distinguished persons, especially since the abundant fruits which this company has produced in the above countries (Russia and Sicily) have been generally known. The dispersion, even of the stones of the Sanctuary, in these recent calamities (which it is better now to deplore than to repeat); the annihilation of the discipline of the regular orders, (the glory and support of religion and the Catholic church, to the restoration of which all our thoughts and cares are at present directed) require that we should accede to a wish so just and general.

“We should deem ourselves guilty of a great crime towards God, if, amidst these dangers of the Christian Republic, we neglected the aids which the special Providence of God has put at our disposal; and if, placed in the Bark of Peter, tossed and assailed by continual storms, we refused to employ the vigorous and experienced rowers who volunteer their services, in order to break the waves of a sea which threatens every moment shipwreck and death. Decided by motives so numerous and powerful, we have resolved to do now what we could have wished to have done at the commencement of our Pontificate. After having by fervent prayers implored the Divine assistance, after having taken the advice and counsel of a great number of our venerable brothers the Cardinals of the Holy Roman Church, we have decreed with full knowledge, in virtue of the plenitude of Apostolical power, and with perpetual validity, that all the concessions and powers granted by us solely to the Russian Empire and the Kingdom of the Two Sicilies, shall henceforth extend to all our Ecclesiastical States, and also to all other states. We therefore concede and grant to our well-beloved son Thaddeus Barzowski, at this time General of the Company of Jesus, and to the other members of that compauv

lawfully delegated by him, all suitable and necessary powers, in order that the said states may freely and lawfully receive all those who shall wish to be admitted into the regular order of the Company of Jesus, who, under the authority of the General *ad-interim*, shall be admitted and distributed according to opportunity, in one or more houses, one or more Colleges, and one or more provinces, where they shall conform their mode of life to the rules prescribed by St. Ignatius of Loyola, approved and confirmed by the constitutions of Paul III."

The Society in this country consists, at the present time, of twenty-six Fathers, ten Scholastics in Theology, seventeen Scholastics in Philosophy, Rhetoric and Belles Lettres, fourteen Scholastics in the Novitiate, twenty-two lay-brothers out of, and four lay-brothers in the Novitiate.

Of these (Fathers, &c.) thirteen are employed as President and Professors in the College of Georgetown, District of Columbia; together with twelve coadjutors or brothers, whose duty it is to take charge of the domestic concerns of the house. Three (Fathers) occupy the newly erected Theological Seminary in Washington, District of Columbia, and superintend the studies conducted there, aided by three coadjutors. Two (Fathers) are stationed at the Probationary House at the White Marsh, (twenty miles from Washington) to direct the Novices during the term of their probation, assisted by five coadjutors. The remainder (Fathers and Coadjutors) are dispersed over various parts of the United States, but principally in the Archdiocese of Baltimore or Maryland, and in the Diocese of Philadelphia or Pennsylvania, and are occupied in Missionary duties and the care of souls.

The Superior, (at present is the Rev. Charles Neale.



OBITUARY.

"It is a holy and wholesome thought, to pray for the dead, that they may be loosed from sins."

2 Machab. xii. 46.

A. D. 1815. *December 3.*

THE MOST REV. DR. JOHN CARROLL,
First Roman Catholic Archbishop of Baltimore,
(Maryland.)

DR. JOHN CARROLL, was a native of the province of Maryland, in which his family held a conspicuous rank. He was educated in the English College at St. Omer, and afterwards became a member of the Society of Jesus, in the English province. He completed his higher studies in their college at Liege, where he was advanced to holy orders, and appointed Professor of Philosophy and Theology. After some years spent in this employment, he visited Italy; and he was once more engaged in the business of teaching, in the English College at Bruges, when that house was violently overturned by the Austrian government of Bruxelles, in execution of the Pope's Brief of Suppression, and all the members of it were stripped of their

property, and banished from the Netherlands. Dr. Carroll then returned to his native country, in which he was several years a zealous missionary, and at length was elected first Bishop of the new See of Baltimore. In 1790 he repaired to England, and received Episcopal consecration from the hands of the late Dr. Aulmesley, in the chapel of Lulworth Castle. His present Holiness advanced him to the dignity of Archbishop, and honoured him with the pallium in 1810. The life of this venerable founder of the American Hierarchy, was a long, useful, and glorious example of virtue and benevolence; and his death, though a heavy loss to the American Catholic Church, creating a void which it will be difficult to fill, exhibited such a scene of true piety, humble resignation, and fervent devotion, as cannot fail to leave a lasting impression on the minds of his afflicted flock, and all who can appreciate the death of the just. Never died a man more universally beloved and revered than this great and good prelate. A few months before his death, he began to complain of weakness and numbness in his legs. This increased with loss of appetite, till at length he was confined to his bed. The faculty apprehended palsy, but he wore away gradually, till within a few weeks of his end, when his feet and legs mortified through debility. When his recovery was despaired of, his illness became the general concern of Baltimore. Having long enjoyed the esteem and respect of every religious persuasion; and his known probity, learning, sweet temper, and amiable manners, seemed to have subdued the usual sourness of his discordant sectaries. During the last week of his life, the constant succession of his visitors and inquirers was so inconvenient, his immediate attendants were constrained to bar the doors of the house, and to hang out bulletins for the information of the public. His behaviour, during the last stage, was uniformly pious, placid and re-

signed. He retained his senses to the last moment unimpaired, and displayed a bright and rare example of humility and greatness of soul. To relate the many edifying things which he said and performed during his illness, would fill a volume. When his clergy and attendants were saying the last prayers around his bed, an hour before he died, he made the sign of the Cross, answered to the litany, and at the peccatores, he smote his breast, and exhibited such a strength and presence of mind, as to induce his friends to hope he had yet many hours to live. But the good prelate knew his end was near; he therefore desired his carriage to be got ready to take away his sister, and some pious ladies who were with him, and when they were removed, he begged to be laid on the floor, that he might die there.

His attendants intimated that this was not proper, and he submitted without reply, thereby shewing his humility still more than if he had insisted too much on it. He expired without a struggle or a groan, great and admirable in death as through life, on Sunday, the 3rd of December, 1815, the feast of St. Francis Xavier, in the 80th year of his age. On the Tuesday week after, the remains of this venerable prelate were interred with more pomp than was ever witnessed, on a similar occasion, in America. Nearly twenty thousand persons, of all denominations, joined the procession to the grave.

A. D. 1816—April 9th.

THE REV. FRANCIS NAGOT, Founder and Superior of the Catholic Seminary of Baltimore.

DR. NAGOT was born at Tours, the 19th of April, 1734, studied under the Jesuits of that city,

and entered into the congregation of the Blessed Virgin, made his course of theology at St. Sulpice, and was sent as professor of theology to the Seminary of Nantes, where he received the degree of doctor. The state of his health caused his return to Paris, where he was established in 1769, of the little community of which he was educated. Here he distinguished himself in reforming abuses, and establishing regularity. Under his conduct, this community gave many doctors of Sorbonne, grand vicars, and apostles to China and Tonquin. He was afterwards for some years director of the great Seminary. Whilst exercising this function, the revolution obliged him to quit France for America. Though much occupied with the government of the Seminaries confided to him, he devoted himself to many other good works, visited Madame Louise, who consulted him, and, amongst other pious ecclesiastics, confessed Abbe Edgworth. He had established two little communities of clerks, as preparatory houses to that of the Seminary. Forced by the revolution to renounce his good works, he came to America in 1791, to form a Seminary in the diocese of Baltimore. Although on his arrival he found every thing deficient, nevertheless he founded a great and little Seminary, and also a great College, with the privilege of a University. His imperfect knowledge of the English language was a serious obstacle to his pious endeavours, but it did not restrain his efforts, and the example of his virtues was very productive. The French refugees from St. Domingo were greatly benefitted by his ministry. The yellow fever had carried off many of the priests: M. Nagot attended those who were sick in it; he made himself all to all. A paralytic attack interrupted every thing. A love of poverty induced him, 16 years before his death, to make a vow, and he accomplished it, in preserving nothing for himself, and in being satisfied with whatever was given to him. The

love of obedience made him more than once to solicit M. Emery to take from him the office of Superior. He pushed his exercises of docility so far, as to obey like a child the person who had charge of him the two last years of his life. His infirmities increasing, in 1810 he obtained leave to resign, and from that moment he subjected himself to ask the smallest permissions. He spent the greatest part of the day at the feet of the blessed Sacrament, and shewed the greatest resignation in his sufferings, and the greatest desire to be united to Jesus Christ. After having received the holy viaticum on Palm-Sunday, he departed this life, with the reputation of sanctity, in the presence of his spiritual children, aged nearly 82 years. M. Nagot was eminent as a confessor and preacher. A person who was present, never witnessed any thing more lively and touching, than an act of consecration he made on the day of renewing the clerical promises: it seemed as if Jesus Christ had spoken by his mouth. He was the author of the *Narratives of Remarkable Conversions*; translated the *Catholic Christian*, most of Bishop Hay's *Works*, and Alban Butler's *Moveable Feasts*, &c.

A. D. 1817.

THE MOST REV. DR. LEONARD NEALE,
*Second Archbishop of Baltimore, and successor to
 Dr. Carroll.*

DR. NEALE, like his venerable predecessor, was a native of the province of Maryland, and like him was sent at an early age to the Jesuits College at St. Omers. He had scarcely finished his studies of humanity, and commenced his philosophical course when the distracted state of things compelled him to

leave that splendid establishment, and repair to Bruges, and afterwards to Liege. It was here he completed, under the auspices of the society, his studies of philosophy and theology; in the course of which he manifested a degree of ability greatly superior to the rest of his Fellows, and brought fully into view those rare and splendid talents which announced his future usefulness and advancement. After the usual exercises of the Novitiate, he was received among the sons of Ignatius, and in due season advanced to the holy order of priesthood. It was not long after this, the Society was suppressed by the Brief of Clement the fourteenth. He then repaired to England, whence he was shortly after sent on a mission to Demarara, a settlement that required equally talents and virtue. Here he laboured with indefatigable zeal, wholly regardless of his health, in that most unhealthy clime, for several years. Some short time after the revolutionary war, the greatest scarcity of Catholic clergymen prevailing in his native state, he was induced to return thither, and was immediately appointed to superintend the missions adjoining Portobacco. In the year 1790 the United States were erected into an Episcopal See, and Dr. John Carroll was created its first Bishop. This eminent divine justly appreciating the worth of Dr. Neale, made choice of him to fill the important station at Philadelphia the then metropolis of the nation, when circumstances of a peculiarly trying nature loudly called for a man of his superior talents and approved virtue. He continued in this city, to the great benefit of religion, till 1802, when he was elected President of Georgetown College. It was whilst fulfilling the duties of this office he became co-adjutor to Dr. Carroll in the Episcopate. At the re-establishment of the Jesuits in this country, he retired from the College, after committing it to the care of the Superior of that order, and took up his

residence in a house adjoining the convent of the Visitation, which he had lately established and endowed at his own private expense, sacrificing to this the whole of his patrimony. Here he continued to the day of his death, a striking model of those great virtues he had all his life time so strongly inculcated. On the death of Dr. Carroll, he became Archbishop of Baltimore, and though in a very infirm state, continued to discharge the various duties of his high office with unwearied diligence. But he survived his distinguished predecessor but a short time. He died in the spring of 1817, after a short illness of only twenty hours, and was interred under the altar of the chapel of the Visitation, in Georgetown, District of Columbia. His funeral was attended by an immense concourse of people of every denomination, who all greatly lamented the loss of their common father and friend.

A. D. 1818. September 19th.

DR. FRANCIS ANTHONY MATIGNON.

DR. MATIGNON, was a native of France, and one of those great and good men whom the unfortunate revolution caused to migrate to this country. At an early period he took his degree of Doctor of the house of Navarre, and filled the chair of Professor of the Holy Scriptures, in that same house, prior to the revolution. He took part in the acts of the faculty of Theology, in Paris, against the oath, where he gave additional proofs of his distinguished virtue and talents. In 1792, he left France and repaired to the United States. His superior merit was not unknown to Dr. Carroll, Bishop of Baltimore, who on his arrival prevailed on him to take charge of the rising congregation of Boston. In the dis-

charge of this trust, his talents, his zeal, his prudence, and piety soon drew the attention of both learned and unlearned, and conciliated the esteem of members of every denomination of Christians. His services were very great, and contributed rapidly to the increase of religion in the town of Boston. At the time of the erection of the different Diocesses in the United States, the eyes of all were cast upon him, as the proper person to govern the See of Boston; but such was his humility, notwithstanding his many virtues and eminent talents, that he constantly refused, and could never be prevailed on to accept that high office; declaring that should they persist urging him on this head, he would withdraw from the United States and return to France. Dr. Cheverus, the actual Bishop, was then nominated by his Holiness, who had been for several years his Co-adjutor on the mission, a clergyman eminently qualified for so distinguished a station. The New-England states, composing his Diocese, yet attest his piety, his zeal, his distinguished eloquence. Dr. Matignon, became his Vicar General, and continued to govern the congregation of Boston, until the period of his death, which happened on the 19th September, 1813. His loss is not less felt and deplored by the Bishop, than by the whole of his extensive Diocese.

A. D. 1814.

RT. REV. DR. MICHAEL EGAN, First Bishop of Philadelphia.

A. D. 1815.

- Oct. 20. Rev. Matthew O'Brien, at Baltimore.
Feb. 26. Rev. Michael Delacy, Norfolk, Vir.
Rev. Robert Plunket, Dist. Columbia.
Rev. John Fenwick, Maryland.
-

A. D. 1816.

- Rev. James Griffin, Maryland.
Rev. Peter Helbron, Pennsylvania.
Rev. Patrick O'Connor, Maryland.
Rev. William O'Brien, New-York.
-

A. D. 1817.

- Feb. 16. Rev. Charles Duhamel, Emittsburg,
(Maryland.)
March 3. Rev. John Baptist Chicoisman, Mon-
treal.
April 10. Rev. Joseph Harent, Island of Marti-
nique.
Rev. Charles Bouling, S.J. Geo. Town,
Dist. Columbia.
-

A. D. 1819.

- Rev. Notley Young, Dist. Columbia
Rev. Matthew Carr, Philadelphia.

A. D. 1820.

April 20. Rev. F. C. Thomas,	} New-Orleans.
June 30. Rev. Lewis Gary, Student in Theology.	
Aug. 20. Rev. John Korme,	
Sept. 7. Thomas Downing, S. I. District of Columbia.	

A. D. 1821.

Oct. 10. Rev. Dennis Corkery, *Augusta*, Georgia.

Requiescant in pace.

AMEN.

CONCLUSION.

A

BEAUTIFUL EULOGIC APOSTROPHIE TO THE CHURCH,

BY

THE JUSTLY CELEBRATED

FENELON,

“On Church of Rome! oh sacred city! oh dear and common country of all true christians! In Jesus Christ there is neither Greek, nor Scythian, nor Barbarian, nor Jew, nor Gentile; in thy bosom they are as one people, all are citizens of Rome: and every Catholic is a Roman. Behold the mighty stem which has been planted by the hand of Jesus Christ. Every branch which is separated from it fades, withers and dies. Oh mother! whoever is a child of God, is also thy child: after the lapse of so many ages, thou art yet fruitful. O spouse! thou bringest forth children to thy husband in every quarter of the globe; but whence is it that so many unnatural children now condemn their mother, arise up against her, and consider her as a cruel step-dame? Whence is it that her authority should give them such vain offence? What! shall the sacred bond of union, which should unite every one into a single flock, and make every minister as a single pastor: shall that be the pretext for a fatal dissension? Shall we produce those times, which will be the last, when the Son of Man shall hardly find faith upon the earth? Let us tremble, my dearest brethren, let us tremble, lest the reign of God, which we abuse,

should be taken away from us, and be given to other nations who will bear the fruits. Let us tremble, let us humble ourselves, lest Jesus Christ carry elsewhere the torch of pure faith, and leave us in that gloomy darkness which our pride has deserved. Oh church! whence Peter will forever strengthen his brethren, let my right hand forget itself, if ever I forget thee! Let my tongue cleave to my mouth and be motionless, if thou be not, to the last breath of life, the principal object of my joy and my rejoicings." The above is taken from his ordinance of the 9th June, 1714, which was the last act of his Apostolic ministry.

FINIS.



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Creagh, W. H.

The Laity's Directory
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